MICHIGAN STATE NORMAL
COLLEGE

The
CHRISTIAN CENTURY
A Journal of Religion

Freedom for the Radio Pulpit
An Editorial

The Disarmament Conference
An Editorial

Can the Protestant Sermon Survive?
By E. G. Homrighausen

Soft Coal and Hard Times
By James Myers

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The CHRISTIAN CENTURY

January 27, 1932

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Contents

Editorial
- Editorial Paragraphs 107
- The World Disarmament Conference 109
- Mr. Justice Holmes Dissents 111
- Freedom for the Radio Pulpit 112

Quintus Quiz: Sexcitement 113

Contributed Articles
- Can the Protestant Sermon Survive? by E. G. Homrighausen 114
- Soft Coal and Hard Times, by James Myers ... 116
- A Page from an Unwritten Diary, by a Parson .. 118
- Vailima, the Seat of a Mandate, by Grace E. Wills 120

Books Reviewed
- War and Diplomacy in the French Republic, by Frederick L. Schumann 121
- Books in Brief 122

Correspondence 123

News of the Christian World
- Correspondence from New England 125
- British Table Talk 125
- Correspondence from Philadelphia 126
- Correspondence from New York 128
- Correspondence from Memphis 129
- Correspondence from Detroit 130
- Foreign Missions Conference 131
- Correspondence from Cleveland 132
- Correspondence from the Southwest 133

The New Films 134

Books Received 135

The Office Notebook

The Conversation about God will begin in two weeks—the issue of February 10. The first three manuscripts are already in the editor's hands. It is interesting to read just the first sentences of each debater's manuscript.

Wieman begins thus: "God is superhuman, but not supernatural. He is a present, potent, operative, observable reality."

Macintosh begins thus: "There *ought* to be a God."

Otto begins thus: "The position which I mean to advance is based on an affirmative faith in the non-existence of God."

In their very opening words these three philosophers disclose their varying viewpoints. As they proceed they come to close grips with each other's arguments, and no doubt is left in the reader's mind that each debater intends to battle earnestly for the truth as he sees it.

The possibilities of enlightenment contained in this debate have begun to kindle the imagination of our readers. "Listening in" while three of America's most authoritative thinkers *talk to one another* about God will prove to be far more valuable than reading a book on God written by a single author. Readers are sending word of their enthusiastic gratitude for such an opportunity.

And the lists of new subscribers are beginning to come in. Here, for example, is a pastor in the state of New York who sends thirteen new subscriptions, a check for $32.50 ($2.50 each on the special offer for *new* subscriptions only) and the following letter:

"I enclose a subscription list with thirteen names (just for good luck). One of the most rewarding bits of pastoral service a minister can render, it seems to me, is in introducing some of his thoughtful laymen to your valuable periodical. So here is the result of a few pastoral calls!"

And just as we go to press the telephone informs the circulation department that one of the largest churches in Chicago proposes to send The Christian Century for a year *to every household in its membership* and pay for it out of the church treasury!

That is something our broader-minded churches over the whole land could well think about doing—and doing it!

Contributors to This Issue

E. G. HOMRIGHAUSEN, minister Carrollton Avenue Reformed church, Indianapolis; author of articles in The Christian Century and other periodicals, and a leader among the group of younger ministers who derive inspiration from the teaching of Karl Barth.

JAMES MYERS, secretary of the industrial relations commission of the Federal Council of Churches of Christ in America, whose offices at 105 East 22nd Street, New York city, have become a clearing-house for the various relief efforts described in Mr. Myers' article.

GRACE E. WILLS, Pittsburgh, Pa., formerly a teacher in New Zealand.

The CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

INFORMATION from dependable quarters indicates that a general movement involving the cutting of library budgets is gaining momentum across the country. To those familiar with the processes of American politics, this will come as no surprise. Library boards control few votes; when city budgets face reduction it seems reasonable to the politicians to make their cuts where political reprisals are least likely. But a cutting of library budgets at this time may prove a policy of doubtful wisdom. The testimony is general that the libraries are being more used during this depression period than ever before. And this use is not only due to the search for a resting-place by unfortunates who have nowhere else to go; in thousands of cases ambitious young men and women, temporarily out of work, have taken this chance to turn to the libraries for instruction intended to fit them for improved positions when economic conditions improve. Any careful reading of the recent publications of the American Library association will suggest that these institutions have never been doing a more valuable piece of community service than at present. This is no time, therefore, to cut their resources.

A Word in Behalf of Public Libraries

After All, St. Paul Was a Pretty Good Economist

THE "Buy Home Products" slogan is beginning to sound a trifle flat. It is still sounding, of course. Southern California and the British empire—as was—are urged to "Buy Southern California Products" and "Buy British;" and every considerable community between the Thames and San Diego has its own setting of the tune. Perhaps its quick popularity has had something to do with imparting a slightly discordant overtone to the music. Extreme fashions, in slogans or hats, are like that. But this slogan has a more important defect. It assumes that while our town prospers by buying home products to the exclusion of the next town's goods, the next town, which can no longer sell to us, will obligingly continue, nevertheless, to buy our town's surplus. Buy all you can at home, of course; but sell from home all you make that you can't consume at home. The sloganeers, naturally, do not see this apparently obvious absurdity. Why should they? Two generations of tariff makers at Washington have never seen it. Lately the delusion has found champions in certain state legislatures, so that, despite the constitution's prohibition of state custom imports, several states have discovered ways of penalizing all traffic in goods which compete with home products. And one state at least—Pennsylvania—has passed a law of reprisal. It is all very queer; as its logical outcome we should have Detroit buying all its automobiles, California eating its entire fruit crop, West Virginia burning all its own coal, and Oklahoma forever stepping on its own gas. To such strange devices do men come when they blind themselves to the plainest of all truths—in biology, economics and religion—that we are members one of another.

"Never Fire Over the Heads of Rioters"

THE civil authorities may stand trembling on the brink of decisive action this winter, but the national guard knows what to do. When hunger is abroad, and the agencies of public relief find their resources daily more depleted as the total of desperate cases mounts to new heights, it is something to know that the military arm is steady; aye, and ready. The Illinois national guard has had its instructions, in a pamphlet of over a hundred pages, "Emergency Plans for Domestic Disturbances," issued "by command of Maj.-Gen. Keehn; Thomas R. Gowenlock, Chief of Staff." The officers who put out this pamphlet are prepared for any emergency. Once let men driven by want join to do something as desperate as their need, and the guard has its orders. "When troops of the Illinois national guard are ordered on active duty to suppress disorders, UNDER NO CIRCUMSTANCES WILL BLANK AMMUNITION BE ISSUED TO THEM." (Caps as quoted.) "NEVER FIRE OVER THE HEADS OF RIOTERS. The aim should be low, with

full-charge ammunition and the battle sight." "Officers of troops aiding civil authorities should not permit the latter to indicate how their duties should be performed." "In case martial law has been declared, the civil authorities have no power whatever," but "the various posts of the American Legion can render valuable assistance to commanders of troops." "The regular armament of troops is not entirely suitable for combating domestic disturbances that fall short of armed and organized rebellion; therefore, special arms, ammunition and equipment are required in order to obtain maximum results. The following will be found useful in all such cases." In the list are Thompson submachine guns; tear gas, hand and rifle grenades; white phosphorus, rifle grenades; buckshot cartridges for shot guns; and other "persuaders." These quotations, brief as they are, are fair. They show the military mind at its truest: cool, impersonal, automatic, precise and inflexible.

One Way to Deal with Starving Men

THIS glimpse into the military preparations against hunger riots and other disorders due to the general distress shows clear and terrible the contrast between our military efficiency and our social incompetence. If we do not know how to alleviate the distress, we know how to keep the distressful well in hand. The hungry cannot be given government bread, but they will not be denied government bullets. "Blank cartridges should never be fired at a mob," says the booklet. Administrations fire blanks in their relief schemes; not so the soldiers. Treasuries of relief agencies are down to their last dollar. Business offers no hope of immediate pay envelopes. The grandiose plans of committees organized under impressive sanctions have produced disproportionately insufficient results. Our one resort which has not failed—yet—is the gun. But is it tolerable in a free land that the only real skill our rulers can trust is competence in the shooting down of those whom a national blundering has goaded to the ultimate protest? Is it tolerable that we can give no direct relief—only direct destruction? If this were even effective, it would be a thing to sicken us all. But what can it do, except check the first onrush of the desperate, and spread the sense of desperation? If there is anywhere in the literature of the depression a more thoroughly depressing book than this pamphlet of the Illinois national guard, we have not heard of it.

Another Year of the "Hays-Cleaned" Movies

THE motion picture critics have recently been appraising the output for 1931. The first thing that stands out is the high percentage of strumpets among the heroines. The leading ladies of the screen, even including such fine actresses as Greta Garbo, Ruth Chatterton, Helen Hayes, and Marlene Dietrich, sold themselves short in functions ranging, in the words of Time's critic, "from noble prostitution to carefree concupiscence." When one considers the number of young girls who pattern their behavior after motion picture screen stars, we need not be surprised if there is an increase of strumpetry along our main streets in the near future. Mr. Donald Kirkley, of the Baltimore Sun, says that there were at least 260 murders in 400 pictures during 1931. He also finds that approximately 135 of the pictures were devoted chiefly to sex irregularities and the operations of gangsters, master criminals and the like. He adds that it would be difficult, "perhaps impossible, to point out ten pictures the subject matter of which was wholly free from adultery, divorce, infidelity or violence of one sort or another." The titles of the pictures indicate at least something of their character. Here are a few of them: Misbehaving Ladies, My Sin, Kept Husbands, Tarnished Lady, Part Time Wife, Other Men's Women, Laughing Sinners, Bad Sister, Free Love, Girls Demand Excitement, Born to Love, Divorce Among Friends, A Devil with Women, Lawless Woman, Madonna of the Streets, Pagan Lady, My Past, She Got What She Wanted, The Single Sin, Women of All Nations, Too Young to Marry, Traveling Husbands, Unfaithful, The Virtuous Sin, What a Widow, Woman Hungry, Sin Ship, Lonely Wives, Morals for Women, Oh for a Man, Naughty Flirt.

Great Sensation! Democrats Favor States Rights

THE widely heralded Democratic poll, conducted on his own initiative by Mr. Raskob and issuing in the headlined pronouncement that "Party is 93 per cent wet," is not really quite so decisive as that crisp summary appears to indicate. It was not the party but a little less than one-third of the contributors to the last national campaign fund, that rendered this verdict. Besides, Mr. Raskob's questionnaire carefully refrained from presenting any clear issue between those who want effective prohibition and those who do not. It dealt solely with the question of state control versus federal control, and with popular vote versus action by representatives in determining matters of this kind. State rights, home rule, the direct voice of the people, and the reduction of the powers and functions of the federal government—these are all slogans and shibboleths for the democracy, north and south. Asking a democrat, and especially a contributing democrat, whether he believes in these general principles is like asking him whether he really is a democrat. The wonder is that only 93 per cent reaffirmed the faith. But whether even 51 per cent would approve the policy of turning liquor control back to the hands of the several states, is something that the democratic committee, and later a democratic convention, will have to decide. Senator Glass gave a hint of the trouble in store when he protested against what seemed to him like a ruthless overriding

of the sentiments of dry southern democrats. Only 22 per cent of Mr. Raskob's correspondents thought the economic issue so overwhelming that the party could safely forget about prohibition in framing its platform. Which will it be: a dry platform with a wet candidate, a wet platform with a dry candidate, a candidate and platform of the same relative humidity whether wet or dry, or a neutral platform with a wet or dry candidate? Fortunately, there are no neutral candidates. The questionnaire does not prove much except that, as a general proposition, democrats have a leaning toward home rule—and that scarcely needed proving.

Does Japan's Word Mean Anything?

FOR sheer cynicism we do not remember ever having seen an official document of a modern nation which approaches the Japanese reply to Secretary Stimson's note of January 8. Germany has winced for almost two decades under the charge—bitterly denied—that her chancellor characterized a treaty as a "scrap of paper." But the imperial Japanese government, speaking through the voice of its foreign minister, unblushingly informs the United States that it means to interpret its treaty obligations "with due regard to the state of affairs prevailing"—which is to say that when it pleases Japan to disregard those obligations, that is exactly what Japan will do. The avowal seems so incredible that the exact words of the Japanese note must be quoted:

> It may be added that the treaties which relate to China must necessarily be applied with due regard to the state of affairs from time to time prevailing in that country, and that the present unsettled and distracted state of China is not what was in the contemplation of the high contracting parties at the time of the treaty of Washington. . . . This cannot affect the binding character of the stipulations of treaties, but it may in material respects modify their application, since they must necessarily be applied to the state of facts as they exist.

Is there a single treaty obligation which Japan has entered into with a single nation which, in the light of this note to the United States, is worth the paper it is written on? Any such conception of treaty obligations as this reduces all intercourse between nations to an international anarchy. If a nation may "modify the application" of a treaty at will, then treaties are worthless, and the nations must revert to the jungle stage of an armed and mutual defiance. Japan's note leaves no alternative for the treaty-honoring nations but to regard her as unworthy of trust.

A New Governor-General For the Philippines

WE confess that we cannot make up our minds whether or not the appointment of Colonel Roosevelt as governor-general of the Philippine islands deserves comment as falling within the category of significant events. If it is, it is hard to tell wherein the significance lies. The new governor-general is widely believed to have earned his promotion not so much by his administration in Puerto Rico—which some say has been good and some say has been not so good—as by his service to Mr. Hoover at the last American Legion convention. It was widely rumored at Detroit, where Colonel Roosevelt led the fight against the demand for a full bonus payment, that his reward, if successful, was to be the Philippines. Nor is there much chance for significance in his coming administration at Manila unless the republicans carry the elections next November. Should Mr. Hoover be defeated, Colonel Roosevelt will hardly get his trunks unpacked before he finds himself making use of the return-stub on his tickets. But perhaps the appointment of another governor-general—the fifth since the Jones law, which was supposed to open the way to autonomous government, went into effect—does hold some significance. It is significant, at least, of the way in which the United States seems to be content to muddle along in the Philippines, never quite coming to the point of giving a clear definition to its promises, never making it plain to the Filipinos what they may expect, never taking any steps into which it is not forced, either by the outcries of some interested bloc at home or by the appearance of dangerous unrest in the islands. It is too late to do anything about the Philippines in Mr. Hoover's present term, but a wise regard for the realities and requirements of statesmanship would suggest that, immediately after the next inauguration, the vagueness of American intentions be dispelled.

The World Disarmament Conference

ON Tuesday of next week there is to convene in Geneva the most important international conference held since the adjourning of the peace conference more than twelve years ago. When all that is at stake is taken into account it may be questioned whether there has ever been an international conference on whose outcome greater issues rested. For the World Conference for the Limitation and Reduction of Armaments, to give it its official title, is the most serious, as it is the most concerted, effort which the nations have made to rid themselves of the nightmare of competitive militarism. Unless this effort succeeds—by which we mean, unless it discovers the start of a path along which the nations may walk to an ultimate goal of general disarmed friendship and cooperation—the deepening of mutual fears and suspicions will produce an intensification of that drive toward war preparedness which is now, even more than in 1913, a road toward world catastrophe.

Ever since the close of the world war the suicidal nature of competitive war preparations has been universally recognized. Statesmen of every nation have raised the cry for disarmament. Over and over again

the appeal has been made to the promises incorporated in the covenant of the League of Nations and to the verbal promises given Germany at the time of her enforced disarmament under the provisions of the treaty of Versailles. Petitions almost without number have gone from all sorts of groups to the various governments. Tentative explorations of the possibilities have been made by different committees and commissions of the league. At least four major conferences have been held in which regional agreements have been reached, all calculated to extend the area of international security. The pact of Paris, embodying an unqualified renunciation of war as an instrument of national policy, has been signed by practically all the nations. Yet it is only now, after the passage of all these years, that the nations feel that they dare enter a conference looking toward general disarmament. And even now, there is widespread pessimism concerning the prospects for the gathering.

To millions in many lands the delay which has attended the calling of this world conference seems inexplicable. To mothers who see their children growing toward the age of cannon-fodder, to veterans who bear the wounds of mind and body inflicted by the last great conflict, to men of affairs who are fully conscious of the utter devastation that would result from another such debacle, the extreme caution by which the nations have approached this gathering frequently gives cause for bitter impatience. "The way to disarm is to disarm!" Most of us have known hours when we have felt in full sympathy with such a cry. And it is possible that, before the Geneva conference adjourns, it may develop that the only way in which to make real progress is by bursting through all technicalities, all the restricting categories laid down by the experts, and coming violently to grips with the problem in much the spirit of that exclamation.

But the caution with which the nations have approached disarmament has been based upon other reasons as well as upon timidity and suspicion. As the examination of the problem proceeded during the last twelve years, it became clear that modern warfare is something very much more than a matter of so many men in uniform, so many forts, so many ships, so many airplanes. Modern warfare is a matter of entire populations, with all their industrial and technological resources made adaptable for purposes of destruction. In modern warfare, one chemical plant may be worth a dozen forts. One fleet of commercial airplanes—convertible within six hours into bombing machines—may be worth a squadron of cruisers. One armed merchant ship let loose for raiding purposes, as was Count von Luckner's boat, may do more damage than a dozen superdreadnaughts. And soldiers in uniform may mean little or nothing in estimating potential fighting forces when there are fascisti drilling in one nation, steel-helmets in another, and R. O. T. C. in still another.

It was this infinite intricacy of the modern problem of what constitutes armament that the League of Nations immediately discovered when, in 1925, it constituted its preparatory disarmament commission and embarked on the problem of laying down the framework for the conference that is to assemble next week. Month in and month out this preparatory commission carried on its work, until it finally adjourned in December, 1930, after formulating the "draft convention for disarmament" which is expected to provide a sort of agenda for the coming conference. But no one—least of all the members of the commission—would maintain that this draft convention points a way toward real disarmament. It actually represents the exact opposite, for it is the gesture of despair made by the commission when, after innumerable meetings, it found it was getting nowhere and determined to force the holding of the world conference anyway in order to see whether, in the general gathering of all the nations, the weight of world opinion might make possible what had proved impossible in the closet sessions of the so-called experts.

For the sorry fate that overtook the work of the preparatory commission was a fate that seems certain, in the nature of the case, to overtake any approach anywhere to problems of disarmament in terms of detailed categories and under the control of technical experts. There is something about the endless intricacies of military and naval statistics—which will be suggested immediately by simply asking the question, in relation to any proposal, "What constitutes parity?"—that defies successful negotiation toward disarmament in terms of categories. The Geneva naval disarmament conference of 1927 was a conference of experts who tried to act in terms of categories, and it eventuated in disaster. The Washington conference of 1922 was a conference of statesmen who began with a determination to show mutual confidence, and it not only led to genuine naval reduction but buttressed the peace of the Pacific.

For this reason we hold it altogether likely that, after the coming conference has had time to digest the mass of armament statistics fed to it by the preparatory commission, and to grasp the difficulty of the problem of controlling the commercial corollaries of modern warfare, it will find itself forced, if it is to accomplish anything of importance, to forsake entirely this maze in which the experts delight to lose themselves and to proceed according to some other line of action. It is widely suggested that this will have to be some form of concerted reduction of military budgets, and this suggestion seems to us altogether reasonable. We are quite aware of the "disadvantages" under which the United States, because of its higher cost indexes, is supposed to labor in any budgetary reduction. But we are prepared to run the risks involved in those disadvantages in order to gain the overwhelming advantages of a united move by all the nations toward disarmament and peace.

Within the last few days, while the American delegation has been assembling for the trip to Geneva, statements have been given to the press which would indicate that the United States intends to take a very neutral and passive part in the coming conference.

Our army, the public is told, is already reduced to the point where it has no importance as a factor in aggressive warfare; our navy has been reduced as low as the policies of other nations make possible. Let the other nations begin to reduce, and we may follow suit. But the lead must be taken by others. It may have seemed necessary to placate a certain section of the press with talk of this kind, but we cannot and do not believe that it represents the full possibility of American participation in the Geneva conference. We do not believe that our delegation goes to the conference with its hands thus tied. We do not believe the American government will be content to play the role of a dummy at a gathering in which the peace of the world is so much at stake. This supposition becomes entirely unthinkable with the fortunate last minute shift in the composition of the American delegation, which brings General Dawes home to financial problems which are congenial to his nature, and puts Secretary Stimson at the head of the American negotiators at Geneva. We confidently expect that before the conference ends the American delegation will take a strong and positive leadership.

One word of warning needs to be spoken. It must not be expected that the conference will accomplish anything in a hurry. Its agenda, as at present outlined, calls for at least a month given to the presentation of preliminary statements by the participating nations, then weeks and perhaps months of negotiation within various commissions, before the final and plenary session gets under way. The process at Geneva will be slow, as the problem is not susceptible of easy solution. But this very slowness, while it will conduce to impatience, may have its advantages. For it will give added time in which the moral will of all the common people of the world can be aroused and brought to a focus on the negotiators. And it is on the power of this aroused and focused will that we most depend to force the conference to find a way, or to open a door toward peace.

Mr. Justice Holmes Dissents

MR. JUSTICE HOLMES has issued his last dissenting opinion. It is that in which he expresses the decision that the time has come when he should vacate the seat in the United States supreme court which has been honored by his occupancy for thirty years. In this he dissents from the opinion of the majority of the court of public opinion, but in this one case, contrary to all judicial precedent, the dissenting opinion becomes a judgment.

The length of Mr. Justice Holmes' active life and of his service on the bench may excite astonishment, but that dimension is by no means the most remarkable or the one which furnishes the ground for the universal esteem in which he is held. Still, length is something, and old age is triply honorable when it is both wise and genial. Who's Who gives Justice Holmes a very brief biography—the short and simple annals of a judge who gives himself wholly to his calling. Three years of service in the civil war (shot through the chest and through the neck), some years of practicing law and of teaching it at Harvard, then twenty years in the supreme court of Massachusetts and thirty in the supreme court of the United States.

Adequacy of legal learning might be presumed in the case of one who has spent fifty years on the bench, but Mr. Holmes has been, even beyond the average, a studious and scholarly judge. Even those who were least in agreement with his liberal opinions could never deny that he was deeply learned in the law, nor could they ever assert that he allowed a generous sentiment to serve as a bridge over legal intricacies which he had not mastered. In his opinions—and especially in his dissenting opinions—he often swept away intricacies to which the counsel and the lower courts had devoted much attention; but never without giving evidence that he had mastered them before he swept them away. He was, indeed, a singularly unsentimental liberal. It would be difficult to find a single opinion written by him in which a policy of mere good nature or brotherliness was given judicial sanction at the expense of "good law"; and it would be easy to cite many decisions of his which he himself apparently did not like very well but which seemed inescapable under the law.

He did not consider the role of a judge as that of a Robin Hood to go about lawlessly redressing the wrongs of the poor. To conceive of him, by reason of his many dissents, as wishing to administer a whimsical Solomonic justice regardless of the statutes in such case made and provided, is to misrepresent him entirely. He was not even willing to allow the elastic phrases of the fourteenth amendment ("due process" and "equal protection of the law") to be stretched to invalidate legislation that might seem to him odious. Reading his decisions, one constantly encounters phraseology something like this: The law in question undoubtedly represents an effort of the legislature of (some state) to meet a situation which it considered serious. It may or may not have met it in the wisest way, and it may not have remedied the whole evil, but at least it had the benefit of such first-hand knowledge of the conditions as this court cannot have, and it went as far as it thought it could with safety. A law ought not to be declared unconstitutional (under "equal protection") on the ground that it does not do all that an ideally perfect law might do.

This attitude, so frequently expressed, brings us close to the central feature of his philosophy of law which was the ground of his tolerant and flexible attitude. He did not consider the law as a perfectly articulated system of principles, precepts and prohibitions fitting into each other with the precision of the cogs of a vast machine. The human stuff upon which it has to operate is itself so varied and diverse. Local conditions differ. The minds of men differ. The human world is more like a garden than a factory. The art of governing is the art of doing the

best you can under the given circumstances and with the materials at hand. He had a mild distrust of all sweeping universals when turned into legislative programs, and a gentle cynicism about the bringing in of millenniums and New Jerusalems by perfect schemes of legislation. In other words, here was a deeply learned lawyer who was at the farthest possible remove from being a legalist.

When to a mind so endowed and so equipped there is added—if it is not already such an integral part that it can scarcely be said to be added—a warm human sympathy, a sense of the rights and values of man as more important than the rights and values of the things that man possesses, and a deepening insight into the social and economic problems of our own time, one might know in advance how great and wise a judge such a man would be—a judge who, in spite of a judge's traditional preoccupation with precedents, would still have his eyes turned more to the future than to the past. Yes, perhaps one might have known in advance, but probably one would not have known how such a judge would endear himself to the nation and what a vacancy his going would leave, if Oliver Wendell Holmes had not sat on the supreme bench for thirty years and resigned at ninety-one to spend his old age, when he gets to it, in the leisure that he has earned.

Freedom for the Radio Pulpit

THREE recent cases in which the freedom of utterance of ministers while broadcasting has been denied or imperiled bring that issue sharply into the focus of public attention. The first involved Father Coughlin, whose Sunday afternoon broadcasts from the Shrine of the Little Flower, near Detroit, have gained a national audience. The second involved Dr. Robert P. ("Bob") Shuler, minister of Trinity Methodist church, Los Angeles, whose station KGEF was debarred from the air by the federal radio commission. The third involved the Rev. Herman J. Hahn, minister of Salem Evangelical church, Buffalo, whose contract for a series of Sunday morning broadcasts was canceled by station WGR. The precise question involved in each of these cases has differed. The fundamental issue is the same. How free is the radio preacher?

Father Coughlin's announcement that he had been subjected to an attempt at censorship by the Columbia broadcasting system was the first instance of threatened interference with a radio preacher to attract national attention. To what extent the officials of this chain actually tried to alter or control the content of Father Coughlin's broadcasts remains in dispute; Father Coughlin's own temperament, as disclosed over the air, does not guarantee the full objectivity of all his statements. There is much to be said about Father Coughlin's broadcasting of a seriously critical nature. He is erratic; he is illogical; he is cheaply sensational. His attacks on prohibition, on Mr. Hoover, on the Methodist board of temperance have at times been, to put it mildly, in dubious taste. It is commonly reported that statements made by Father Coughlin while broadcasting over the Columbia chain were responsible for that chain's change of policy, whereby religious broadcasts have been confined to a series of sermons by officially chosen representatives of the Catholic, Jewish and Protestant faiths. But since losing his place on the Columbia program, Father Coughlin has organized his own chain, as a regular commercial broadcast, and seems to have as large an audience as ever.

The Shuler case was treated editorially in The Christian Century for December 16. Dr. Shuler owned and operated station KGEF in Los Angeles. After an open hearing held in Los Angeles by its chief examiner, which resulted in a recommendation for extension of the station's license, the federal radio commission voted the station off the air. A principal count in the indictment drawn by the commission was this: "Station KGEF has been used to attack a religious organization and members thereof, thus serving to promote religious strife." The reference was to Dr. Shuler's attacks upon the Roman Catholic church, which emphasized what he claimed to be undue interference by that church with politics. Behind all the charges, however, Dr. Shuler claims that there operated the enmity of Mr. William Randolph Hearst, Mr. Louis B. Mayer (of the M-G-M movie concern), Mr. Henry Robinson, Los Angeles banker, and Mr. Harry Chandler, Los Angeles publisher—all men of large political influence, and all, according to Dr. Shuler, having reason to desire his punishment. Whatever the facts as to Dr. Shuler's words over the air, there can be no question as to the effective use which he made of his station as a scourge of evildoers. That station is now silent.

The Hahn case was treated in these columns last week, and needs no recapitulation. It is, in a sense, more local in its significance, since Mr. Hahn had not built up any such radio audience as had Father Coughlin and Dr. Shuler. But it is a perfectly open-and-shut case of a clergyman paying full commercial rates for the use of time on the air, establishing a clientele by more than a year of broadcasting, and then being summarily excluded from the air because of the alleged radicalism of his social ideas. In the particular sermon at issue those ideas, on examination, appear to be anything but extreme; indeed, they would be regarded by social liberals as commonplaces. Mr. Hahn is now permanently excluded from the radio station with which his contract was made.

Since it is evident that ministers mean to make a large use of the radio—as they should—cases such as these raise the question as to the basis on which that broadcasting is to be carried on. Is nothing to be considered proper radio discussion by a minister that antagonizes anybody? That would seem to be the premise on which station WGR acted in excluding Mr. Hahn, after informing him that he was expected to

confine his remarks to "conventional religion." Much that same idea would seem to be behind much of the current religious broadcasting over the chains, particularly over the Columbia chain. But if this is to be the rule it means that broadcasting by ministers will be reduced to such thin and watery stuff that in time it will lose all interest to the public.

Is nothing to be allowed on the air that antagonizes majority views, or the views of social and political powers? That certainly looks like the theory on which the radio commission proceeded in dealing with Dr. Shuler. Is nothing to be allowed that antagonizes certain religious groups? Again, that principle seems to have been applied in the Shuler case, and it is being appealed to at present by many of those who are pushing the demand for the exclusion of Father Coughlin from the air. Yet every one of these theories is in opposition to all American principles of free speech, and if made the criterion of continued broadcasting, every one will reduce the broadcasts to futility.

What rule, then, should be applied to the control of broadcasting under religious auspices? There is but one workable rule. That is, to apply to radio broadcasting the same restrictions that apply to public discussion in any other form, whether spoken or written. The restriction on the available supply of radio facilities will, it is true, always exercise a form of censorship on clerical broadcasting, as on all other kinds. But once time on the air has been secured, then let the minister have absolute freedom of speech, subject only to those legal safeguards which exist in the form of laws against libel and slander. In some states it will still be necessary to bring the laws against slander up to date by making them apply to statements made over the radio, but that is no difficult task. In many states—California for instance—that safeguard already exists.

Granted such safeguards, plus the additional right of reply which stations with a sense of community responsibility will wish to grant in cases of extreme provocation, we can see no legitimate reasons for excluding clerical broadcasters from the air. For however much some of the material now being broadcast under religious auspices fails to accord with our views —and in the specific instances cited a very large part of the broadcasting of Father Coughlin and Dr. Shuler has been diametrically opposed to the views of this journal—the attempt to apply censorship on the basis of acceptability involves dangers to democracy far worse than any that may lurk in the words broadcast.

The actual effect of the decisions in the Shuler and Hahn cases, and in the attack on Father Coughlin, has been to convince millions that the radio, as administered by the present federal commission, is a class agency, a political agency, and an agency without any real freedom. We trust that congress will bring the commission quickly to a realization of the wisdom of guaranteeing the freedom of all religious broadcasters, subject only to the control of the libel and slander laws. And if that occasionally involves some of us in listening to broadcasts which offend our ears, well, stations are many and the dials easily twirled.

Sexcitement

EDITOR THE CHRISTIAN CENTURY:

SIR: Don't you think that much of this modern distemper of ours comes from plain sex-weariness? You recall that scene in "Peer Gynt" where a bundle of reflexes, a human-coated animal, stands at the crossroads peeling an onion to discover the core, and finds that "it's nothing but swathings—each smaller and smaller." It seems a kind of parable for an age fed from the pulp of pornographic magazines; fortified by Freudianism; sustained by "strange interludes" of celluloid sensuality and headed for Reno until "sex do us part."

You may say, sir, that this sagging of moral fiber affects but the few dilettanti who are satiated with the superficial. Females, accompanied by pet dogs and a sense of futility, are as far removed from reality as collegiate members of a Pan-Hellenic are from a knowledge of the classics. Yet the trouble is that people absorb through their pores, and these "unrealists" carry their depression around with them and infect the atmosphere.

Did you notice, Mr. Editor, that sentence in Krutch's "Modern Temper" in which he deals with what ought to be called our "sexcitement"? He says, "Love is becoming so accessible, so unmysterious, and so free that its value is trivial." You and I might prefer to substitute the word "sex" for love, but the fact is that the very license has produced a satiety. Even in the soviet vocabulary for the free and emancipated they have retained the word "peregibshtichik" for those who commit excesses. We are actually learning that there is a point beyond which stimulation brings decreasing returns.

The foregoing brings another reference to mind. Hadfield says in his "Psychology and Morals" that "whereas, before, sex was repressed, and the moral sense dominant, now sex is dominant, and the moral sense is denied and repressed. This does not solve our problem; it merely substitutes one form of repression for another, and a worse one; for it is one in which the self as a whole is overwhelmed by one instinct. The experience simply makes a man sick with himself."

Matthew Arnold used to contend that both Hellenism and Hebraism were contributions to human development. Certainly the "big four" of the classical underworld serve to show the punishment of moral enervation. Tityus is the example par excellence of visceral changes that produce nothing; Ixion illustrates motion without meaning. Sisyphus gets only "the wages of going on," and the hell of Tantalus is a heaven that is forever *futurum esse.*

Yours for the conquest of ennui,

QUINTUS QUIZ.

Can the Protestant Sermon Survive?

By E. G. Homrighausen

WHAT is the matter with the Protestant sermon? This humiliating and disturbing question has faced me as I have listened to myself preach. It has emerged after listening to or reading from the sermons of American Protestantism's most gifted and popular preachers. These modern sermons reveal a trained ministry, versed in all branches of modern learning and well-read in the best sellers of the day. But there is lacking an element that is difficult to describe. There is a vacuum in our preaching that makes it hollow and dead. I have to confess that it is found ofttimes in the unlettered and obscure preacher. And I have to confess, in the face of my modern pride, that the preaching of a generation ago possessed a remarkable mysterious radiance and power that I pray in my desperation to possess.

One of Jonathan Edwards' sermons was entitled, "Sinners in the Hands of an Angry God." I have heard that sermon used as a choice bit of theological humor on more than one occasion. But I feel ashamed for contributing to the mirth. That sermon had about it, as did others of like kind, something that disturbs me. God in those days spoke through sermons like that! He had authority then. He possessed an objectivity that was real to preacher and worshiper. He had the power of ultimate judgment that divided congregations into the just and the unjust, righteous and unrighteous, saint and sinner. The sermon made folks feel they had something to *do* about God. I am not commending the Edwardian hell or theology. But God, then, produced an Edwards, those sermons, and a revival in American Christianity. God was God, and men were sinners and not little gods. I have often wondered whether that sermon title, if reversed, would not describe our modern sermons and their temper, "God in the Hands of Men!" Here lies our pulpit weakness—and Protestant weakness!

Lack of Objective Authority

The majority of modern sermons have no objective authority behind them. They contain no challenge to faith in a daring adventure; they ask no one to do the unconventional and impossible. These modern sermons are often bundles of keen and witty analyses of modern conditions, science-religion intellectual adjustments, delicate treatises upon various religious states, which belong rather to the psychological classroom, or delineations of some phase of the psychology or sociology of religion. Set in charming style, they are brilliant essays. They deal with social problems, but not with *the* social problem. They often end on a note of criticism, or some legalistic moral exhortation to folks to be good. Morality sermons! Some are stray bits of ideas, precious to the preacher, strung together upon the precarious thread of a text which is not the most significant part of the context. The text is only a pretext for an appeal to the curiosity of the audience who desire to hear something new. Some are interspersed with unwarranted humor, and others, in collegiate parlance, are academic "blah." They leave one cold.

Can it be that our sermons do not attract because folks expect nothing higher than they get in the Sunday paper, the lecture room, the club, the lodge? Have preachers no "good news" to proclaim that has invaded our world from the mysterious and inaccessible heights; no gospel they ought and must preach? Has Protestantism nothing but analyses, exhortations, philosophy, sociology, or psychology to preach? Is Protestantism only a negative blur? Are preachers essayists, critics, hesitant connoiseurs of intellectual notions, informants?

Minimizing a Basic Distinction

The history of preaching in the last few centuries reveals a shift from an objective to a subjective emphasis. The impact of the renascence of human life has tended to minimize the distinction between God and man. Theology has become, to some, a synthetic sociology which originates within the human consciousness merely, and not in a given, unhumanly generated source. The popularization of this subjective idealism has caused the whole basis of religious authority to shift. Religion has become a "life abundant" in good feeling. The Beyond has faded into the Here, the object and the subject have been wedded in an indissoluble union, and the object has taken the subject's name! Absolute norms have gone, in fact, the absolute is now in the relative. The awful sense of God's sovereignty, individuality, and apartness, has faded away. Man's sense of sin is dimmed, his need for immortality, forgiveness, grace, salvation—all have suffered.

As a result, the pulpit has become impotent. Once it mediated between two worlds. Now these worlds are identified, or the occasion for their difference has disappeared. The pulpit has no great God, no joyous salvation, no unspeakable love, no eternal life beyond, no miraculous grace to proclaim. Our this-worldliness has emasculated our message. Our sermons can rise no higher than our enthusiasms, and these rise no higher than their source. When religion becomes mere anthropology, theology a sociology, ethics a Kantian or Stoic morality, then preaching will be lacking in that triumphant, radiant, mysterious, awful note of the finder of treasure and the discoverer of the pearl of great price.

Lack of Audacity

A contemporary theologian of Europe says that Protestantism has no gospel that it *must* preach. The sermons of today lack the audacity of a divine compulsion. They rise no higher than the psychological makeup of the preacher, and often that is not very

high. How can it be when the "minister has become an ad-minister"? There is no tremendous objective truth that comes from beyond the preacher, is independent of him, and divides and places men in divine judgment. There is no sovereignty, standing in its own right, ready to substantiate itself independent of man's puny intellectual apologetic, about our sermons. There is no note of the desperate crier in the wilderness, in this day when secularism and practical atheism stalk abroad. We woefully lack divine foolishness and recklessness. We are not demanding a downright lordship of Jesus Christ for all men, which involves a critical spiritual regeneration which is prerequisite to God's entrance into experience and the world.

A spinster and her professor cousin went to hear the young preacher, Dr. Eduard Thurneysen of Zurich, preach. The message was simple. The church was crowded. When asked her impression she remarked, "One cannot evade the impression that the man is quite impersonal. He speaks as though he were the instrument of another." God came through! Such sermons are sacraments. The preacher was mastered by God.

Preaching That Creates Worship

Much of our pulpit weakness is due to intellectual immaturity. We have not gone through the scientific and historical method of biblical criticism. But when one goes through it, and stands before the real Subject of the scriptures, who made men do and say the things they did, our little platitudes will dissolve before the Great Transcendence. But when we find God, how shall we finite preachers speak of him? We must agonize under the burden of the divine commission. Then we must preach, not merely brilliant, instructive, persuasive, convincing, and humiliating sermons, but such as will demand faith. We will have to become artists par excellence, for there is no art so difficult and exasperating as preaching the Word of God's gospel. Picture, illustration, paradox, every vehicle of language will break down. Even silence will fail. The act is perhaps the closest to most effective preaching. The Catholic church has long capitalized upon the act in the drama of the mass. Yes, the revelation of God comes in the life, the act, the deed. The word must become flesh to see his glory. God has always had difficulty with human language.

Only such preaching can create worship. Once the wonder of God is gone, once preaching becomes mere rational instruction, then worship dies, the congregation loses its mystical nature and becomes an ethical society, preaching degenerates into a scientific treatise, and God's house becomes a forum hall. When God becomes merely the highest human religious emotion, then the sacramental nature of worship is gone and the sermon becomes a lifeless corpse.

The Catholic church celebrates its mass very exactly and minutely. It is the drama which tells the whole story of God's coming to men. I remember the distinct feeling of exalted joy I experienced while at my first mass. The host was elevated, the miracle of God's incarnation was dramatized before my eyes of faith. I wanted to worship and I did. I knew that the priest would have celebrated that mass that morning whether anyone was in church or not. It was God's mass, and not man's. God's loving offer is extended regardless of man's indifference. There was a divine ought and must about it. In that mass the deepest question of life was answered, and I was satisfied and exalted to know that God is and that he cares for me.

The Sacrament of Preaching

This objective sacrament was discarded by the reformers, and instead they substituted the sacrament of the word, of preaching. The Bible was the host and the pulpit became the altar. It was placed in the center of the church, or conspicuously displayed in front. To celebrate the sacrament of the word in preaching was dignified business. I wonder whether we really possess any of that older sacramental objectivity in our preaching? I rejoice as a Protestant in my subjective experience and freedom, but I find an appalling despair coming over me as I see that "other" element slipping out of our preaching, praying, and our lives in general. Can I recover for my preaching that something which the elevation of the mass does for my neighbor Catholics? Does my sermon want to make men worship and love God? Is the message so spoken that folks see dramatized the coming of God to them?

I am convinced that folks are asking the same old fundamental question of life about God. The answer to that question is the most important thing in the world. Is my preaching awakening, interpreting and answering that question, not by human argument, but by the frank "yea" of my own spirit? Does my sermon really end in God, who is righteous, supreme and who cares? Folks compliment me by coming to my church. But how often I send them home with more questions, with statistics and budgets, with an invitation to join my institution, with a discourse that has slandered their holy and sacred desires. Like Luther of old, seeking salvation, they are told to do more penance, give more money, do more work, and climb more holy stairs! Since when does God depend upon these to redeem folks? Has the Protestant pulpit lost its power to answer this human question about God? Has she no word of God? Has she forfeited her divine right even to attempt to answer it? No wonder she has fallen on evil days. She wants to save herself —she is not really in earnest about God and him alone. The recurring failures, frustrations, and futilities of life—yes, and the riddle of death—must be met with the triumphant power of a living faith. No silly optimism, no "buck up, old top, it will come out all right," will do. Folks do not want to be kidded in church. And they resent being told to be good, unless they know why. And nothing will answer that question but *God*.

We must search the scriptures again, to discover

not only man's search for God, but what is more remarkable, God's search for man. Beyond the morality, the myths, the legends, the parables, the poems, the songs, the stories and the history, there is the background of God. No proof for his existence will be found there. But the scarlet thread of God's coming to man is evident. Unless that is seen, believed and known by the preacher, he has nothing to preach. That is the gospel.

I was impressed by the article in The Christian Century by a young wife whose husband was dying. She said that in all her religious training she was never taught to die. What an accusation by youth against the church. This-worldly interest has crowded out sermons on immortality, which were the fulcrum of the mightiest ethical dynamic Christianity possesses. It gave men patience in suffering, "poise in the face of panic," ethical trueness in the midst of moral laxity. The modern God is often "in the same boat" with us humans, a weak prisoner in the system of his creation. Preaching must transcend that! The God of the sermon must deny that! No wonder preaching never rises to the heights of eternity.

Can the Protestant sermon survive? Must music replace it? Or silence? Or the round table? Or the mass? Or the forum? Or should we make a thorough re-study of the rise of Protestantism, and in the light of recent criticism, recover the positive objective God of our gospel? But would such a sacramental sermon be central, at home, in our modern liturgical church architecture?

Need it be?

Soft Coal and Hard Times

By James Myers

IN THE foreground—a hungry child. In the background—a disorganized industry. All down through the bituminous coal fields it is the same story—over-expansion of the industry in the greed for profits following the war; increasing competition from other fuels, oil and gas; cutthroat competition, not only between non-union and union fields, but between the non-union operators themselves; prices slashed to below the cost of production so that even the best meaning employers are unable to pay living wages; many companies now facing bankruptcy, already closed down or in the hands of receivers, others working one, two or three days a week; in many camps dilapidated housing and unsanitary conditions; constantly lowered wage scales and slack work driving the miners to the point of desperation; hunger marches last winter threatening nearby cities, followed by widespread strikes and lockouts exhibiting all the symptoms of desperate industrial warfare and denials of civil liberty—and now at least 25,000 children facing starvation and sickness as winter closes down.

The First Thing to Do

The problem of stabilizing this industry will have to be solved on some basis other than the philosophy of rugged individualism which has prevailed and which carried to its logical and ruthless conclusion has proved itself to be a very ragged individualism indeed. Intelligent planning, coordination and control of the entire industry will have to come. But the first thing to do is to feed the children.

The American Friends Service committee—justly famous for its effective relief and rehabilitation work in Europe following the war—has undertaken this challenging task. The Federal council of churches has endorsed their program and is giving active cooperation in the collection of funds to carry on this urgent relief. The writer has just returned from a tour of inspection of the Quaker relief units in West Virginia and Kentucky. Unforgettable scenes remain stamped upon one's memory after a trip through these wild mountain regions as the snow begins to fly.

Come to the Right Place

We arrived at one town just after notice had been posted of the complete closing of the mines. They had been working only two or three days a week, the men earning about six to nine dollars a week for the past year and a half. Families were already half starved—supplies and clothing exhausted. A deserted village filled with still living people. They stood idly about or sat on the porches of the company houses. There was no place to go—no work to be obtained anywhere. The steep hillsides which rose above the narrow valley hemmed them in. By the most arduous effort some of them last summer had cultivated patches on the almost perpendicular hillsides, and had perhaps a "poke" of corn laid up against the winter. (Some old English words still survive in the language of these pure Anglo-Saxon mountaineer miners who have lived in these mountains since they came from England, Wales and Scotland, nearly three hundred years ago.) There was a general atmosphere of silence—like a funeral. One sensed their utter hopelessness and stark fear of what might lie ahead. The mine officials were as concerned as any one. The owners? In New York—far away from this isolated valley in the Kentucky hills.

The Quaker representative explained tactfully to a group gathered for the purpose—the school supervisor, teachers, the local minister, the mine manager, and a group of women, "The Ladies Aid," and mem-

bers of the Parent-Teachers association—that the Friends Service committee would be glad to supply food for a hot lunch to be served in the school each day to such children as might need it. "You've come to the right place," said the school supervisor. One-third of the children were unable to attend school because of lack of clothes. "Their mothers keep them indoors close to the fire." Many others had been attending school but brought no lunch. "The other children give them what they can." A teacher told us afterwards that some children got so hungry that they cried in school and "couldn't do their lessons."

Volunteer committees of women were quickly organized to cook and serve the lunches. Typewritten menus, carefully prepared by a dietitian, were handed out by the Quaker representative. The mine manager offered a building close to the school and agreed to put in a stove and build tables and benches. The program would be under way in a few days.

An Impossible Load

The Quakers proceed in a systematic way. First a rapid advance survey of needs—contacts made with state and county officials, school superintendents, county welfare agencies, Red Cross, health departments. The most hearty cooperation is being given by all. Heroic efforts are being made by many county social workers, but practically everywhere they are staggering under an utterly impossible load, which they try to meet with their small resources and their meager staffs.

A few coal companies are able to look after their own employes and show great interest and concern for doing so. These companies usually also have better housing and living conditions.

The discovery of undernourished children is made by weighing and physical examinations which are usually performed by the county health officer. This is supplemented by home visiting by a Quaker worker. Lunches are provided only for those children who are underweight or whose family case study reveals a need. Alarmingly high percentages of undernourished children are revealed—quite often fifty per cent and in some schools practically one hundred per cent. The Friends have not had sufficient staff, or time as yet to reach the pre-school children on any adequate scale, although in many places surveys have been made and a pint of milk a day is sent home for the smaller children and babies. One shudders to think how many little children have not yet been reached. Then there is the further and increasingly serious problem of adult relief which has hardly been touched. Pinto beans, corn bread (made with water), perhaps some potatoes and lard, when they can get it, is the meager diet of most families. Incidentally the Quakers hope that a wide educational effect may come out of the relief work. Instruction will be given in the preparation of more nourishing diets, and particularly in the use of milk, fresh vegetables and fruits, as families are able to afford them.

Quaker relief is impartial and without discrimination on any ground. The feeding includes all children on the basis of need regardless of membership or nonmembership in any of the labor unions. It includes the colored children as well as the white. Relief stations have now been opened in Monongalia and Kanawha, Logan and Mingo counties, West Virginia; and in Letcher, Muhlenberg and Harlan counties, Kentucky. Operations are being extended to parts of Pennsylvania, southern Ohio and southern Illinois.

In some counties the school teachers prepare the lunch and a committee of little girls help to serve it and wash the dishes. In the larger schools where there is a kitchen the task is simpler. In little isolated one room school houses up in the "hollers" it is a moving sight to see some heroic woman teacher with children of all grades to teach, but who valiantly takes on the extra work of cooking the cocoa or rice, stewing the prunes or preparing sandwiches. Not soon shall I forget the sight of such a schoolroom—its grimy walls brightened with a flock of paper bluebirds made by the children—in its battered windows bright paper Christmas trees. In command of her fifty-one pupils of all ages and grades stood a magnificent woman. Beside her little desk stood a table, and on the table an electric stove with a great pan of steaming cocoa which together with apple-butter sandwiches constituted the "700 calories" for that day. It was small wonder that, amid her small army of children and her multitude of duties, she failed to hear the plea of a pinched-faced little boy near me. "I'd like," he whispered, "I'd like for to git me another sandwich."

Distribution of Clothing

There is system also in the Quakers' handling of the clothing which is already pouring in from all parts of the United States. Central storehouses are established—the clothes sorted. Shoes are half-soled. Groups of women from the churches, the Red Cross and other organizations sew and repair. Bundles go out to families whose needs have been investigated and reported on by the school teachers or by the Quaker field workers.

It is impossible to exaggerate the need for clothing. Thousands of families are in rags. Cold winter nights without warm blankets, quilts and bedding and exposure in scanty clothing in the daytime will bring a heavy toll in sickness. Many children are completely barefoot. Snow is already on the ground in some places. Children's shoes above all else are needed quickly. Shipments should be rushed (prepaid) from the east to American Friends Service committee, 1515 Cherry street, Philadelphia; from the west to American Friends Service committee, Morgantown, West Virginia. You can save a life just by sending your used clothing.

One morning, in an old Ford, we pushed up a long narrow valley in West Virginia, at times being obliged to drive in the creek bed, and for the last mile to walk the railroad track. There, just beyond the last coal mine (now working one day a month), we came upon

a row of shacks where lived the families of men who cut timber for the mines. These shacks are made of rough planking—in appearance like a lean-to for a cow. They can be knocked down and transported to another location when desired. Yet these families had made brave attempts to make their shacks home-like. Clean curtains at the window and, as we stopped inside, we discovered that the rough walls had been covered neatly with pages cut from mail-order catalogues. The man was a young, strong, fair-haired Anglo-Saxon. No work since last May. The children were sweet-faced and beautiful. They seemed to have forgotten how to smile. There was literally nothing to eat in the house. We brought a sack of flour and some clothes. The children's eyes filled with tears. Their parents were proud and self-respecting—they "hated to ask." They had been discovered merely by accident. They told us now of other families in the "holler" in the same plight. After we had done what we could, the Quaker worker promised to come again and try to help other families also. Turning to go, she inquired of this mother of eight, "And how are you feeling yourself?" "I hain't so good," said the woman. Her husband laid his hand on her shoulder. "The trouble with her is she worries too much, I reckon. I tell her hit hain't no use. I say to her, 'Help will come.'"

Will it?

A Page From an Unwritten Diary

By a Parson

I AM a parson, and if I kept a diary. . . . But I do not. I have a wife. But if I did, those pages at the end of a day of routine parish calling, or indeed at the end of any day when I make a more or less intimate contact with my parishioners, would be drenched with the darkest hues of despair. Oh, the dreariness, and the weariness, that would be written there!

Perhaps I have already betrayed the fact that I have not been at this odd profession for many leap years. The unvarnished truth is that I have not been at it long enough to learn either those impregnable spiritual qualities, or else those subtle rationalizations, which are necessary for the peace of one's soul in a minister's peculiar position. Probably I am still suffering from what I didn't learn about rude realities in the seminary where I made what they called, without any show of humorous intent, a "preparation for the Christian ministry." Yes, undoubtedly all this is true. But nevertheless there is a pertinent point in these amateurish emotions of mine which result from making intimate contacts with my parishioners.

I.

Our parish list has on it slightly fewer than one hundred names. These represent the nomenclature of those faces which, actually or tentatively, turn themselves up in my elevated direction every Sunday morning to receive the spiritual enlightenment of my very best sermonic efforts. They are the people who make the church where I am a minister what it is—or what it isn't. They are the group which I am supposedly leading in the Christian effort to "loosen all that fetters men unfairly," to make "justice well up like fresh water," and to cause good will to encircle its arms about the earth. Theoretically they are that.

But they are also the people who live on Main, Elm, Maple, and Pleasant streets in a town of about fifteen thousand inhabitants, where—well, you know approximately what—is done, believed and said. They are the people with whom I chat on the streets, and visit in their homes. At this point, the theory crumbles into a thousand unrecognizable fragments, the rainbow fades into a deep blue, and my vision—just imagine a stray violet that has gotten in the path of a steam-roller.

II.

It makes little difference in what order I list these dream-slaughtering facts, or what the situation is where I have them flung out before my eyes. I am always looking and listening, and here is a suggestion of what I find:

My parishioners have no conception as to what they, as adherents of the Christian religion or as members of a Christian church, are about. The church is simply an institution that is with them. To ask, how? why? and what for? would be questions too ridiculous to consider seriously. It is a piece of hallowed institutional machinery which is to function at certain ordained times and in certain ordained ways. Christian work is doing chores for the church.

What does Christianity mean? The question, to begin with, is a "funny" one. It means being honest, "living right from day to day"; being a "good citizen"; or "believing in Christ, the Bible, and a Supreme Being"; or "doing what is right," "obeying the laws"; or "doing what God wants us to." Definition or analysis beyond these answers does not exist in the minds of my parishioners. When in a Sunday school class of adults I have pressed for it, the result is a mixture of irritation, embarrassment and astonishment. But whatever it means, the word itself is very sacred to them, and we ought to have Christianity because we can't be prosperous without it, and the future life is somehow mixed up in it.

What elements in modern civilization are contrary to Christianity? Well, drunkeness, murder, adultery

(we have a lot of it these days), dishonesty and corruption in politics. Beyond that, insight does not penetrate. Modern civilization is pretty largely an addling bustling which whirs before their eyes. This being the case, of course there can be no genuine appreciation of the boisterous problems of our day, and therefore slight ethical evaluation of modern experiences.

But what is more, there is a positive set, a dogged determination, against giving critical intelligence and ethical imagination a little freedom. For these things disturb what my parishioners call their "faith," stick pins in their complacency, and destroy some of their romance. And if my parishioners are fervent about anything, it is about being satisfied. Ethical criticism of affairs in our contemporary world is one of the arch-blasphemies. Not only does it shake faith and mar happiness, but it is apt even to cast "unchristian" reflections upon the doings of some of our "best citizens." Also, it carries us into fields where religion is not concerned, into economic and politics. If nothing more, it is sure to give offense to some of our church's heaviest contributors. For all their Bible learning, my parishioners do not yet know how and why Jesus of Nazareth died.

Stamped on one side of the coin of my parishioners' religion is churchianity. The outstanding religious problem is to keep the ecclesiastical machine going, prosperously and yet more prosperously. Stamped on the other side (the side which has "In God we trust") is what might be called Americanism. That is, the moral reservoir of my parishioners' religion is stuffed with the values, emotions, interests and attitudes which American civilization has imbued in them. Their state is eloquently proclaimed in one of the classic statements of the Reverend Mary B. Eddy: "I believe strictly in the Monroe doctrine, in our constitution, and in the laws of God." What the laws of God might mean in this case would hardly require a theologian to ascertain.

III.

But enough of this. I am not compiling Americana for Mr. Mencken, nor attempting to join that group of ex-clergymen who earn pin-money and satisfy a frustration by writing with biting cleverness and brilliant penetration articles on religious and ecclesiastical matters. What I am trying to drain off my heart is, I believe, clearly enough suggested. So let us pass on to the problem involved. What I have been saying in a roundabout and grief-stricken way is that my parishioners are not Christians (as I understand Christianity), that they haven't the faintest idea as to what it means and is about, and that my efforts to teach and lead them have been futile. Aside from my concern for Christianity, one does not have to be a disciple of Dr. Alfred Adler to know that this gives me some distress. I expend enormous energy in preparing and delivering sermons—far more than my parishioners dream—and I make strenuous efforts in every possible way to be pedagogical. So far as I am able to discover, all this luxuriance has produced but a meager amount of fruit.

Clearly, something is wrong. I am sure that the trouble does not all lie with me. And I cannot be so stupid as to lay all the blame on my parishioners. The conclusion which I am forced to make is that I have been using inadequate and inefficient tools. If my preaching has been so pitifully sterile of desired results, I cannot refrain from attributing a good share of the default to the instrument itself. Sermons are simply not very fruitful means of getting Christianity into people, that is, of reconstructing their characters.

As I come to think of this, it seems appalling that the idea has not occurred to preachers much oftener, and been carefully looked into by the Christian church long ago. The moment one examines the laws of learning, it becomes obvious that preaching cannot do all that is expected of it. What is going to make my hearers reconstruct themselves during the week into what I advise in a sermon on Sunday? To make them grow, if I say grow? To make them more intelligent, more imaginative ethically, and more sensitive, if I should recommend these things?

I see no possible way by which I can get my parishioners to advance in ethical insight solely through my preaching to them. I can get their assent to any sort of ethical principle, provided I remain in the realm of generalities so that they really do not know what I mean. On the other hand, if I am specific enough to make myself fully understood, as for instance, what "reverence for personality" means in terms of economics or child training, I will offend, and likely lose my job. Merely through preaching, I can lead them only so far as they already are.

The difficulty is that character cannot be reconstructed from the outside. It must be done from the inside. Learning comes only through the activities of the learner, never through inert listening. If a person faces a problem, then a sermon to him which suggests a way of getting around this difficulty will be effective in producing action, in teaching, in reconstructing character. But observe that the motivation does not come from the sermon. All that the sermon does is to help tear down a dam or get over a mountain.

And my parishioners are not butting up against any dams or mountains in their Christian activities, because they are not engaged in any. A learning situation does not exist for my preaching to become effective in. The Christian problems I deal with are my own, or else theoretical ones; they do not belong to my congregation, as should be the case. And how am I going to lead them into any Christian activities when all their so-called religious training has totally unfitted them for an ethical conception of Christianity; when they never thought of the Christian church as being an enterprise; when all their values, interests, attitudes, and outlooks have been given to them by American society rather than by a Christian society? My parishioners are not stupid, that is, many of them are not. They have simply never had an opportunity

to learn what Christianity is. They have learned another religion, and I seem to have no way of breaking it and putting Christianity in its place.

Perhaps some sympathetic reader will want to say: But, my dear fellow, don't be so impatient. Of course you can't do a lot with your elders. The processes of education are extremely slow. It requires years to inject even a few sparks of Jesus' gospel into human characters. Be diplomatic with your elders, and spend your energies upon training a generation of youth to do the work you have in mind. To which I reply: Maybe this is the way out; but it is a path verily strewn thick with thorns. My church has lost its hold upon youth. Supposing I could capture them, could my educational efforts overbalance the constant hammering of American civilization upon them? Well, even supposing that my efforts could do this, what would I do with these young Christians? Where could I put them? The church to which I minister is not a Christian institution. I don't see how the same institution could harbor the two groups, if I had them. A Christian church, such as Dr. George Albert Coe pictures in his book, "What Is Christian Education?" seems so far removed from what the church at present is, that I hardly see how the one could evolve from the other. My wife has been unable to solve this difficulty for me, after having patiently borne all my confessions and sorrows and distresses. Is there someone who can help me?

Vailima, the Seat of a Mandate

By Grace E. Wills

IT IS a far cry from Versailles to the beautiful tropical islands of Western Samoa, but they are very intimately connected in the strange world of cause and sequence. These remote islands illustrate vividly the futility of international agreements which are not based solidly upon a foundation of human justice.

Western Samoa is known only vaguely to most of us as the South Seas home of Robert Louis Stevenson in his last years. Vailima, the revered house where he welcomed his Samoan friends and wrote on their behalf, is now the residence of a military administrator, head of a reputedly civil administration. The islands were in no way involved in the great war. Prior to 1914 a benevolent protectorate was exercised by Germany over the happy and stalwart Samoans. The Berlin act of 1889, signed by the United States, Great Britain and Germany, was fully observed. This act guaranteed the complete independence and neutrality of the people of Western Samoa, and has never since been rescinded.

At the Versailles conference, however, these islands were handed over to New Zealand under a mandate to be administered "as a sacred trust for the Samoan people." The Samoans themselves were not consulted in this disposition, although such consultation would seem implicit in the Berlin act. New Zealand had long wanted the islands, and her military administrators have since treated the free and proud and neutral Samoans with all the indignities they might have accorded a conquered people. A strong attempt was made, and still persists, to destroy their ancient and unique social and political system, and to force upon them the system and standards of the west.

Obeying the Voice of the Dead

The possibility of assisting the Samoans to remedy the undoubted abuses which had crept into their social system during the centuries, without destroying that system, does not seem to have been even recognized. For a time nothing less than war was perpetrated upon an unarmed and peaceful, although protesting, people. Wholesale banishments, deportations, imprisonments, even the massacre of the fine young Polynesian prince, Tamasese, with others, during a peaceful festive procession, did not break the spirit of the people, nor cause them to forsake their attitude of firm, non-violent protest, impressed upon them by Tamasese. As he lay dying he exacted from all the chiefs an oath that peace would be kept in Samoa, the only way justice could be obtained without annihilation.

Now, although two years have elapsed since his death, it is an unforgetable experience to witness with understanding eyes, one of the poignant and significant native dances which accompany the folk songs about their beloved Tamasese and the sorrow of their islands. All songs end with Tamasese's command, "Keep the peace. Only thus will justice come." The women sing in their musical native tongue, "We are the women of the Mau. If you go to deport us we will not flinch. We will go quietly . . . for Tamasese's sake."

The spirit is everywhere the same. Through dance and song the soul of Tamasese is uniting and guiding his people even in death.

Appeal to United States

The Mau, the organization through which ninety-five per cent of the inhabitants of Western Samoa have become articulate, has sent various petitions to the New Zealand government, to Great Britain, to the League of Nations, protesting against the altered status of their people under the mandate. The petitions to the league have asked for an independent and unbiased investigation into the conduct of the mandate, by a commission from outside either Samoa or New Zealand. The petitions have brought no results.

Now, in despair, the Samoans have forwarded to the three governments which were signatories of the Berlin act—the United States, Great Britain and Germany—another petition asking that these governments will use their influence and authority in accordance with their solemn guarantees, "to cause such im-

mediate changes in the government of Western Samoa as would, first, restore their neutrality and independence under the protection of a benevolent and sympathetic power; second, release all political prisoners, banishees and deportees, and make adequate reparation to the Western Samoans for their sufferings and losses in life, property and liberties; third, establish full and free intercourse between the natives of Western and Eastern Samoa in all matters affecting their social life, customs and usages, so as to enable them to maintain their identity and individuality as one race and people."

In these days of world crises, of great economic problems, will the plea of this ancient and interesting, if remote, island people remain unnoticed in the files of state departments, and the Berlin act, with its unmistakable intent of honor and protection, prove but another international scrap of paper? Unless action is taken very soon it will be too late, and the happiness of these intelligent Samoans will be lost forever.

B O O K S

Reflections on Violence

WAR AND DIPLOMACY IN THE FRENCH REPUBLIC. *By Frederick L. Schumann. Whittlesey House, McGraw Hill Book Company,* $4.00.

THE PURPOSE and meaning of this book so far outrun the promise of its title, which suggests merely a study of a single phase of the history of a single country through half a century, that something must be said of the motive and outcome of the research, even without pausing, as I am much tempted to do, to say at the outset how important the work seems and how rewarding it is certain to be to any serious student of international affairs.

Though complete within itself, this is presented as part of an extended study of the causes of war—not of *the* war, but of *war*—by a large number of cooperating scholars in the social science departments of the University of Chicago. Such questions as these at once leap to mind: Are wars caused by the greed of capitalists? Or by the ambitions of politicians? Or by the madness of militarists? Or by the chicanery of the dictators of foreign policies? Or by jingoistic journalists? Or by lack of democratic control over foreign policies? The man on the subway and the bright young editorial writer often know the answers to these questions, even without investigating, but such answers are not worth much. Mr. Schumann's task was to make an approach to the answer to questions of this sort on the basis of a complete and orderly display of all the relevant facts regarding the belligerent and diplomatic activities of one great European nation through the period covered by the oldest generation of living men, which happens also to be the entire period of its present form of government.

The factual core of his treatment includes a survey of the general course of French political history since 1870, a discussion of its intricate party groupings, the functions of the various branches of government in the conduct of foreign affairs and the mechanisms of diplomacy in law and in fact, and a recital and careful analysis of selected international episodes in which France was concerned. These include the affairs of Tunis, Tonkin, China, Siam and Madagascar, the Franco-Russian alliance, the *entente cordial* with Great Britain, 1914, and the occupation of the Ruhr. The events and diplomatic interchanges immediately connected with the outbreak of the great war are treated with some fulness, though of course not on the scale of Fay or Schmitt, on both of whom the author leans in some measure.

The point of Dr. Schumann's special contribution to the problem of "Who was to blame for the war?" is that the question is meaningless. From a study of the functioning of the "Western State System" he concludes that that system implies war as a part of its total program. The great nations are "powers." They got where they are by exercising their power. They get what they want by using their power, or threatening to use it, subject to the limit imposed by the knowledge that other "powers" may also use their power. From such pursuit of national advantage by the several "powers" flow diplomacy, wars, alliances, balances of power, and all the rest. Nations have never used diplomacy as primarily a means of preserving the peace of the world, or of promoting the general welfare, but as a means of attaining their own ends without the cost of fighting for them. If, in a given case, diplomacy falters and alliances are shifted and the resort is to war, the question of finding the "guilty" nation is a foolish question. Even if the nation that precipitated the war can be identified positively, it will be found that essentially it was doing only what all the rest were also doing—that is, attempting to secure some national advantage by what seemed to be the cheapest and most effective means. The study of the diplomacy of July and August, 1914, as well as of the years immediately preceding, shows that that is exactly what was happening all over Europe. Not only is the "one guilty nation" theory absurd, as has often been shown, but the category of guilt is not applicable to any of the nations involved. Nothing is settled by proving that France did or did not approve of Russian mobilization, or that the Kaiser did or did not promise unlimited support of Austria, or which happened first. The main fact, which all history proves, is that it is useless to expect sovereign nationalistic "powers" to do other than seek their own ends by the use of power when that seems the surest way to gain them.

Does that seem cynical? Not at all. War is not permanent and inevitable unless unlimited nationalism is permanent and inevitable. "The statesmen of peace, no less than the statesmen of war, are hedged about by the forces which have elevated them to their positions. They are in no sense free agents. Their art is the art of the possible. And so long as the sentiment of nationalism persists in its present form, so long as the dogma of sovereignty remains unchanged, just so long must statesmen everywhere give precedence to national interests over general interests, just so long must states pursue power as the supreme good, just so long must international anarchy persist and international violence remain a normal incident in the pursuit of power by national sovereign states." But the dogma may be changed.

There you have the thesis. It is worth a long and searching study. Some account should be taken of the fact that it now seems that no nation can under modern conditions ever possibly get what it wants by war, even if it wins the war, without losing what it wants still more. But nations have

been trying it for a long while, and it is possible that they may try it again. Anyway, it is useless to wish for peace and at the same time to wish for the maintenance of nationalism unmodified by internationalism. Those two wishes do not go together. W. E. GARRISON.

Books in Brief

PARAGUAY, ITS CULTURAL HERITAGE, SOCIAL CONDITIONS, AND EDUCATIONAL PROBLEMS. *By Arthur Elwood Elliott. Teachers College, Columbia University,* $2.50.

The title is a syllabus of the contents. A careful scientific study of Paraguay, factual and statistical but not dull. Much detailed information is given about missionary work in the republic.

OVER FAMOUS THRESHOLDS. *By Ariadne Gilbert. The Century Co.,* $2.00.

The fourteen chapters are introductions to, rather than biographies of, many people well worth knowing—Schubert, Lewis Carroll, Mark Twain, J. M. Barrie, and ten more. For young people (say from twelve to sixteen) and charming for anybody.

CATHOLIC CULTURE IN ALABAMA. *By Michael Kenny, S. J. America Press.*

Primarily this is a history of the Jesuit Spring Hill college at Mobile for the hundred years following its foundation in 1830. While it contains much detail which will not be of special concern to general readers, it also throws much interesting light on the whole course of the development of Catholic institutions, and especially of Catholic education, in the south.

ICE IN EGYPT. *By A. M. MacCrindle. William Morrow & Co.,* $2.00.

Short stories of modern Egypt, crisp, penetrating, and evidently written out of a fulness of first-hand knowledge which no one can get by a tourist's visit to the pyramids in the course of a Mediterranean cruise. It is clear that Mrs. MacCrindle lived there long enough to get as well acquainted with some of the live Egyptians on the streets and in bazaars as Breasted is with the mummied pharaohs.

SYMPHONIC BROADCASTS. *By Olin Downes. Lincoln MacVeagh, the Dial Press,* $2.50.

Listeners all over the country have enjoyed the interpretative comments on the broadcast programs of the New York Philharmonic-Symphone orchestra by Mr. Olin Downes, musical critic of the New York Times, second only to the programs themselves. In this volume are collected his comments on twenty-eight concerts. Whether heard or read, they are valuable aids to intelligent and appreciative listening to a wide range of the best material in the orchestral repertoire.

PAN'S PARISH. *By Louise Redfield Peattie. The Century Co.,* $2.00.

A fantasy, staged in the mountains of the French riviera—Grasse and all that enchanting country. It includes such episodes as the mysterious disappearance of an English young lady who had the luck to encounter a winsome but suspicious character who may very likely have been the great god Pan. Among the characters are a professor who was not quite what he seemed, a priest who regained his slipping faith by a timely miracle, a gypsy caravan and a baby whose arrival was almost as inexplicable as the English lady's disappearance. All very delicate, whimsical, and as convincing as that sort of thing needs to be.

BROKEN EARTH. *By Maurice Hindus. Jonathan Cape & Harrison Smith,* $3.00.

Of the emigrant Russians who have returned to view the changed scene in their native land and to report it to the world, none is comparable to Mr. Hindus for acuteness and fairness of observation and vividness of presentation. This volume, first published in 1926 and now slightly revised, goes back to the time before the five year plan. Those who have "Red Bread" and "Humanity Uprooted" will want to put this volume on the shelf beside those to complete an extraordinary trilogy of revolutionary Russia.

THE PILGRIM HYMNAL. *Pilgrim Press.*

This revision of the old Pilgrim Hymnal is the work of a committee of impressive talent (Luther A. Weigle, chairman) representing the national council of Congregational churches. It is a thoroughly modern compilation of hymns. While the best of the old ones are retained, as well as thirty or more of the most usable "gospel hymns," the sections devoted to "the Christian Way of Life" and "the Hope of a Better World" contain two hundred hymns, many of them by modern writers. The collection is further enriched by the inclusion of seventeen Christmas carols (a splendid selection), about forty choral selections and responses, fifteen orders of worship and sixty pages of responsive readings.

ANCIENT BELIEFS IN THE IMMORTALITY OF THE SOUL. *By Clifford Herschel Moore. Longmans, Green & Co.,* $1.75.

This compact survey of the history of theories of immortality gives both less and more than its title promises. There are only the most casual references to Egyptian thought, none at all to the great Assyrian and Babylonian cultures, and only a page or two to the Hebrews. On the other hand, only three of the ten chapters deal with pre-Christian thought. The others are devoted to the Christian teachings on immortality from the gnostics and Clement of Alexandria to the modern period, with a discussion of the influence of Greek philosophy upon them. For a theme so vast, a sketch so brief and fragmentary can be little more than a guide to further study.

RUSSIA IN THE GRIP OF BOLSHEVISM. *By John Johnson. Fleming H. Revell Co.,* $1.50.

Mr. Johnson is a Russian-born Christian minister, formerly pastor of a Russian church in Chicago, now secretary of the all Russian Evangelical Christian union with headquarters in New York. He revisited Russia in the spring of 1930, conferred with the evangelicals, and found many of them firm in the faith in spite of the government's repressive measures. Owing to the careful watch upon his movements, his observations were limited to Moscow and Petrograd. He is completely hostile to the soviet program, economically as well as religiously. His main conclusion is that "unless the church universal awake from its somnolency and with an authoritative voice demand that the atheists of Russia take their hands off the church, disastrous results are bound to ensue." But how?

WHAT IS FASCISM AND WHY? *Edited by Tomaso Sillani. Macmillan & Company,* $5.00.

This is the whole story of fascism's principles and achievements, and of the present condition of the Italian government and nation, just exactly as the fascist leaders wish to have the world see it. Many of the thirty contributors to the volume are members of the present Italian cabinet. The minister of justice tells of "the transformation of the state"; the minister of corporations, of "the corporative state"; a councillor of state, of the conciliation between Italy and the

vatican; the minister of agriculture, of agriculture; the late Arnoldo Mussolini, president of the national forestry committee, of forestry; and so on. Cultural as well as political and economic topics are considered. This is the fascist administration's report to the world at large. Naturally, one does not expect criticism in such a volume. Everything is practically perfect. But the facts are here which ought to be known by those who believe that there are still other facts and interpretations which are needed to complete and correct the picture.

CORRESPONDENCE

The Parents Also Pay

EDITOR THE CHRISTIAN CENTURY:

SIR: Professor James M. Williams, in The Christian Century of January 6, says, "The Children Pay." He endeavors to show the effect of the depression on the physical and moral well-being of the children of this generation and the next. Is it fair to overlook the parents in his case studies and say it is the children who pay?

Professor Williams excuses Evelyn for taking a job in a "closed dance hall" where she had to live with the drummer for the privilege of working there. He places the responsibility on the public welfare law of the state of New York, which provided only $8 per week for a family of seven. Other cases of moral delinquency are excused because of "tension due to unemployment, nagging mothers and thrashing fathers." What effect is this same tension having upon the parents? Perhaps it has caused the mothers to nag and the fathers to thrash. My observation in an area of unemployment in Chicago leads me to believe that the parents also pay.

Kate's mother is ill, the county will supply free medical care at the hospital. There are six other children, so mother can't leave them until the Chicago schools close, supposedly on February 1, then Nell, age sixteen, can care for the family.

Marie's mother has been ill five weeks, there is no money for a doctor and the father will not ask for charity. Four children are clothed well enough to attend school and church while the mother lacks medical care.

Parents stay away from church because their clothes are unfit and they have no money for the collection. The children of these same parents attend Sunday school and the social affairs of the church.

Yes, the depression has placed a burden upon the people of our country but let us not forget that the parents as well as the children are sharing in this burden.

Chicago, Ill. MARY M. DODSON.

Recovering from Spring Cleaning

EDITOR THE CHRISTIAN CENTURY:

SIR: Dwight Bradley, in his illuminating and penetrating article on "What's Coming in Protestantism?" states that the revival of interest in worship sometimes threatens to destroy that spirit of straightforward contact with God which was the chief strength of Protestantism in its earlier days. There are those who agree with him. They seem to feel that, in order to have an effective ministry, our churches must be devoid of what they facetiously term "ecclesiastical millinery." These men belong to the "this or that" school of thought.

Now while it is admitted that there is some danger when the revision to the use of forms and liturgies is overdone, nevertheless does not the fact that almost everywhere the trend is towards a more dignified form of worship prove that the danger is by no means one sided? We need prophetic preachers. We need, as Dr. Bradley points out, "an intensification of interest in private prayer and a revival of simple practices of personal devotion," but is there any valid reason why we should assume that only the old fashioned, meeting house auditorium is sufficient for these things?

"Protestants," says Dr. Johnston Ross, "when traveling, 'steal' into cathedrals and beautiful churches, not always to sightsee, but often for devotional development. The word is significant. Protestants have been surreptitious in their theft of emotional stimuli and have failed to amend their own ways in directions which would make the theft unnecessary."

As I see it, the trend toward more worshipful churches is an attempt to replace some of the furniture which our fathers, in their fury, threw out when the reformation "spring cleaning" took place. The movement is growing. May the good work continue!

Colchester, Vt. A. RITCHIE LOW.

Why No Easy Divorce?

EDITOR THE CHRISTIAN CENTURY:

SIR: A writer in your correspondence department (January 13th) under the caption, "Is easy divorce an evil?" reasons prettily in saying that a divorce proceeding is merely a funeral, that the death of love is the cause, and continues by asking, What then is to be gained by criticizing easy divorce? Simply this: There would not be so many funerals were the cause removed, for easy divorce means careless marriages. The marriage state is entered into, in the majority of cases, with proper and loving intent. With such there seems no other recourse, when love dies, but a "funeral." But, is there not a considerable and ever increasing number who carelessly assume the marriage state who would draw back from such a step were the way to separation made more difficult? This is the class who should be estopped, if possible, from cheapening marriage, and about the only way is to narrow the gaping gate of divorce.

Instead of bidding for divorces Reno fashion, the road to separation should be sufficiently difficult to travel that not a few who now have divorce in view from the beginning, and divorce following divorce, would hesitate to undergo the venture.

New Albany, Ind. E. ROBB ZARING.

Preach, But Preach What?

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Dwight Bradley's article, "What's Coming in Protestantism?" is most invigorating and heartening in its analysis of the trends of our times and of the contribution true Protestantism has to make to these. I was disappointed, however, at one point, and I think it an important point. It is unlikely that Dr. Bradley himself assumes that Protestantism will easily become aware of its real contribution and naturally return to its essential message. Yet when he comes to the place for discussing *how* this awareness can be achieved, he does seem to assume it all too readily. "To preach the gospel as only those who live it can preach—that is the commission! Need we, then, pause meticulously to point out what must be preached? Nay—for there is still a Holy Spirit to tell us what shall be our utterance."

Now a person like Dr. Bradley, who can see that the question of individualism has a fundamentally religious issue wrapped up in it, already has built up an equipment which will give a worthy answer to his own question. But is not this just the difficulty for most of us in the Christian church—we have not that equipment? We have inherited an ecclesiastical and segmentary view of religion. We do not see God at stake in the market-place and Main street of this day. Example: The request came up in a group of ministers here recently to appoint

a committee for promoting the use of this depression as a means of educating our church people for a more Christian industrial order. Most of these good men of God present were quite unable to understand what the churches had to do with the depression, which is "economic," apart from relief. They were kind but amazed. Here are Christian leaders unable even to approach an answer to the question, "What must be preached?"

It is a psychological possibility, as Professor Wieman has said in this same journal, to give allegiance to the person of Jesus the while we do not give allegiance to those things which his personality would represent in our life today. It may be that Dr. Bradley's article was not the place to discuss the methods by which Protestantism can and must come into this heritage, but to assume that they are unimportant is fatal.

Millburn, N. J. H. NORMAN SIBLEY.

The Price of Books

EDITOR THE CHRISTIAN CENTURY:

SIR: From every quarter the Christian ministry is urged to "keep abreast of the times" in order that its message may be prophetic. Book notices challenge the preacher to read and be wise. How pleasant to see a fine window dressing of good literature! But how distressing to thousands of ministers to behold that which they cannot taste!

An entire page of such notices in a recent issue of The Christion Century invites attention. But prices of desirable books range from two to four dollars; prices impossible for hundreds of ministers in these days of drastic reductions in salary, all too low in prosperous days. With enforced retrenchment everywhere, is it not time for some retrenchment in book prices, for the sake of men called to be teachers and prophets, but whose cupboards are bare of food for mental and spiritual strength because the price is excessive?

Llanerch, Pa. CHARLES W. STRAW.

Ministers and the Brooklyn Strike

EDITOR THE CHRISTIAN CENTURY:

SIR: In the last two issues of your paper your New York correspondent has gone into lengthy detail concerning the case of the Brooklyn Edison company as against certain groups who are trying to develop an organized labor branch among the employes of this company. Apparently only the newspaper facts have been taken into consideration, and no attempt has been made to get at the truth. What is said in this letter is neither in sympathy with the company or the organizers, but in the interest of fairness, truth and the Christian attitude.

1. Your headline reads "Thugs again attack clergy," and goes on in the article to imply that the company hired these "thugs." Is there any one who believes the Brooklyn Edison company or Mr. Sloan, its president, have hired thugs? There is absolutely no proof or foundation for such statements, except newspaper headlines. Please note that every person arrested has been an employe of the company.

2. These "thugs" are merely sane, everyday men who object to being handed scurrilous literature ("The Live Wire") which calls them "skunks," "rats," "stool pigeons," "slaves," "spotters," etc. All these words are taken from this "innocent" mimeographed sheet! This same sheet calls Mr. Sloan, a respected, generous and outstanding citizen of Brooklyn, "The big boloney merchant," "A southern slave driver," and other such epithets. A sentence reads, "The company is doing its damnedest," etc. These sheets are written in the most uncouth and garrulous language. Of course, the men resent it. It is the employes themselves who are reacting against this scandalous procedure.

3. The most surprising thing about it all is that ministers are willing even to hand out such material, let alone having anything to do with a matter which is at the root of it so unfair and unjust. It is certainly far from Christian!

4. Brooklyn Edison employes are organized in the Brooklyn Edison club. They are content with their conditions. True, these conditions might be better and possibly more just. The working man should receive more rather than less. But the present disturbance is not centered in the regular employes. At a recent meeting of the Brooklyn Edison club attended by over 2,500 of its employes, referring to the "Brotherhood of Brooklyn Edison employes" which distributes the Live Wire, the following motion was passed:

"That a committee be appointed by the president of this club, who will report to him, to represent the Brooklyn Edison club to take the necessary steps to inform the citizens of this community that we are the only organization of Brooklyn Edison company employes, and that other so-called employe organizations are either secret or fraudulent, are in fact operating with the malicious intent of hurting and insulting us; and that these organizations have no basis for existence and are not supported by members of this club."

5. The present trouble is centered around the following facts: About three years ago the Edison company decided to put all wires in Brooklyn underground. To do this they hired some 2,000 men. These were temporary employes. This was a great help to unemployment in the past two years. When this particular work was finished $5,000,000 in further projects ahead of their planned construction program was authorized by the company to help the men out last winter. When this fund was exhausted these men were discharged as any men would be under the same circumstances. Some of these men are trying to take advantage of this situation to promote themselves or certain labor organizations. Thus the present trouble.

The Edison company is not hiring thugs. Rather ministers of the gospel are lending themselves to developing hatred, jealousy, unrest and acts of violence in others and apparently are not willing to look at facts, or find out facts before acting.

Brooklyn, N. Y. J. H. CARPENTER.

Missionary Funds and Overchurching

EDITOR THE CHRISTIAN CENTURY:

SIR: A beautiful little city with a population of 6,000, enjoying every blessing the Creator could bestow, fertile fields to the east, apple and cherry orchards to the west, and beyond the majestic snowclad mountains, whose height tell of the summit and the continental divide. In this city there are 24 to 26 churches. Many of these churches are of like faith and polity but, surprising as it may appear to the reader, several of these organizations receive much of their support from what are called missionary offerings, provided by noble Christian laymen, who are making these gifts to advance the kingdom of our God, where there are no churches. This is not missionary territory; we have so many churches that the sinners will not stop in our midst.

When we hear the ardent plea from the boards of missionary activity in several of our Protestant evangelical churches, and know of a steady decline in income for missionary purposes, we fear that the church of our day is losing the missionary passion. Some are asking the question, where is the money used we have given to the missionary society? Must we tell the truth, and say that the gift was used to cradle and pamper a dozen members of our particular church, who insisted they must have a pastor of their own denominational brand, and the work of his ministry consists in preaching to the few who appear, who as a rule are afflicted with a severe brand of churchianity, and that a funeral is the most important event in the church? Yes, we ask for missionary money to support a minister in a community that has more than 50 per cent more churches than can be supported, and has wasted much of the "Lord's money" that was given by honest souls that the good news of the gospel might be carried to those who have not heard the message of salvation; instead, we spend this offering to the Lord to care for a few cranky church members who could continue just as irreligious in any one of four churches of like faith and polity in the community.

Loveland, Colo. JOHN R. CREAMER.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Dean Dabney Inaugurated

Ceremony Consummates Union of Newton and Andover Seminaries—Dutch Philosopher Analyzes Ills

(*Correspondence from New England*)

BOSTON, Jan. 15.—The merging of Andover and Newton theological schools, reported in this correspondence last September, was consummated on Jan. 7 by the inauguration of Dr. Vaughan Dabney, as Bartlet professor of sacred rhetoric in the former and dean of the combined school. It was a brilliant occasion. Twenty-five educational institutions were represented, including eleven divinity schools. Dr. Frederick H. Page, president of the Andover trustees, said: "Our seminary which was dead is alive again! When Prof. Churchill, inaugurated to this chair in 1896, read the required 'Creed' so as to bring out its full meaning, hearers were startled, and it was not read again. Incumbents were pledged to oppose 'Mohammedans, Papists, Unitarians, Universalists,' and—Methodists disguised under the term 'Arminians.' Baptists were not mentioned. It was not prudent to storm a moated castle when the drawbridge was up!" President E. C. Herrick of Newton responded: "Before Newton was opened, Baptist ministers found education in Andover. They took everything but the 'Creed.' Now the daughter has returned to the mother! The drawbridge is down!"

Dean Dabney characterized the duty of the future in three words: "Continuity, Cooperation, Creativity. The tradition of scholarship—Prof. Moses Stuart said prayers in Hebrew and read Greek plays for recreation—must be preserved. Like the nation, we are 'a collective memory and hope.' Both seminaries have had 'societies of inquiry.' They will investigate, but gaze into the face of 'The Strong Son of God.' Their purpose is to train creative leaders, men who will 'breathe fire, but think in granite!'"

Similar was the address in the evening by Pres. Albert W. Beaven of Colgate-Rochester divinity school. "I have little hope for a leadership that is unacquainted with the youth of today, their despairs, cynicism, wistfulness. The whole liberal theology today needs to be touched with a live coal from God's altar. Until we catch enthusiasm, and lift men out of this glorification of the cult of questioners, we will not capture the youth of tomorrow."

* * *

John Haynes Holmes On Russia

Universalist, Unitarian and Congregational ministers packed the chapel of the Church of the Redemption, Boston, on Jan. 4, to hear Dr. Holmes on this timely topic. The Soviet republic, he said, is here. "Its economic order is now functioning, outlawing unemployment and poverty. It has the support of 95 per cent of the population. The peasants loudly criticize the government—that very fact proves their new freedom—and they would not go back to tsarism. What of the future? International is displaced by a national communism. Trotsky held that communism could not survive unless the world were quickly won to it. Stalin, who displaced him, says: 'It can survive in Russia because it is surviving! We need the capitalistic world until we have milked it dry. It will die of itself.' But Russians are obsessed with the fear that capitalistic nations will attack them. They are pushing the five-year plan to be prepared. They desire peace at least till then. They do not wish war. The fear on both sides must be removed."

* * *

Dr. J. J. Van der Leeuw at the 20th Century Club

The new year at this Boston institution was appropriately opened with an address by the author of "The Conquest of Illusion." Without a religious term, it proved to be a searching sermon. "The great illusion is to seek panaceas without changing human habits. What is the cause of the world depression? Man! Economic disorders are due to the fact that scientific progress has outrun social development. Space is annihilated. Humanity is one organism. War is, therefore, an illusion, which can yield profit to no nation. Production has been made acquisitive instead of functional. Suppose the cells of the body should act as individuals in society now do—the tear glands trying to get the body to use more tears! The popular conception of freedom is joyous anarchy. True freedom is the freedom of the whole. We are all to blame for the present world distress."

* * *

And So Forth

The presidents of the Northern and Southern Baptist conventions, Mattison B. Jones, of California, and President William J. McGlothlin of Furman university, S. C., addressed a representative gathering of Massachusetts Baptists in Boston, Jan. 10. The growing understanding between the two conventions gave inspiration for the projected every member canvass.

The stately tower of the "New" Old South Congregational church in Boston is being demolished to make room for a parish house. Being built on made land, it had become three feet out of plumb.

During the holidays, Bethany Congregational church, Montpelier, Vt., gave a banquet to its young people who are in colleges and high schools. Nothing that has been done during the two years' pastorate of Rev. J. W. Barnett has struck such a responsive chord in church and community.

The students of the Quincy high school, stung by the persistent rumors of drinking among young people, have started a pledge-signing campaign

E. TALLMADGE ROOT.

Gandhi's Arrest Sobers London

Gravity of Crisis Acknowledged—Famous Liberal Editor Dies—Leader of War Resisters Made a Peer

(*British Table Talk*)

LONDON, Jan. 5.—The arrest of Mr. Gandhi and other leaders of the congress is counted here a most grave fact. Some take it as a sign that the national government is going to enforce a new and firmer policy. There is expressed on all hands a deep regret that the Mahatma, who a few weeks ago was the honored guest of this nation, is now in prison. There are at present only general considerations upon which judgment can be formed. Most of our people take the general line that no government can afford to discuss policy under a threat of disobedience to the law. It looks as if for the time the Irwin-Gandhi agreement falls to the ground. But it is to be hoped that, even if the action is misunderstood, the viceroy and his colleagues will not postpone the action which they had meant to take in the continuation of the round table. There is disappointment expressed that the more violent members of the congress seem more indignant at the measures taken to put down crimes of violence than they are at the crimes themselves.

* * *

Cranmer and the Prayers Of the Nation

The nation kept last Sunday, Jan. 3, as a day of prayer. It might have been imagined from some papers that there was a board of censorship in the heavenly country, presided over by Cranmer, to decide whether the prayers were in the correct and perfect Elizabethan form. Powerful voices were raised in criticism of the service provided. Dr. Palmer, of Bombay, quite justly inquired whether we really thought that the Almighty God was greatly interested in the style of English used in our prayers. And this morning Dr. Temple, the archbishop of York, boldly defends the form. With his customary lucidity he points out that so far as the Lord of the World is concerned, words, whether Cranmerian or not, are quite unnecessary. "Your Father knoweth what things ye have need of, before ye ask." The putting of the petition into words is for the sake of the one who prays, "always and only to fix our own thoughts." The introduction of modern phraseology into the prayers was intentional, "The aim being to make it clear that the subject of political controversy is itself in this instance the subject of prayer." If we are praying about the things of the moment and we mean "restoration of credit," for example, then, may we ask, why not use those words?

The real weight of the criticism rested upon the confession of our having been guilty of arrogance. Dr. Temple says that it never occurred to him to doubt that "we have at times indulged in national arrogance, or that we are now suffering for it." If we have drifted out of it for the moment, have we really repented of it, and faced it as a sin and repudiated it? If so, then there is reason why the form should not be used. But only so. The controversy is curiously interesting to anyone who has studied the power of the religion of nationalism even in Christian countries!

* * *

A Prince Among Journalists

C. P. Scott is dead; and we know that a prince is fallen in Israel. Scott began his editorship of the Manchester Guardian in 1872; almost to the end of his life he wrote for it, and it is only two years since he resigned his chair as editor. For a little more than ten years he sat in parliament, but that was not his real home. He lived his real life and wrought his long day's work in the office of his paper; and by his uprightness, and fearlessness, and splendid devotion to principle, he made every journalist think the more highly of his calling. Around him he gathered a team of able writers, many of them recruited from the universities. They learned their craft under ideal conditions, with a strong, sincere and gentle chief to help them. Scott was gentle in the true sense of that word, with no desire to browbeat others, with no revenge in his spirit, and with an implicit faith in the truth. "Comment is free; facts are sacred," he would say. Scott "made righteousness readable"; he established for himself a position such that every thoughtful man said when any doubtful problem in political life was before him, "What does Scott say?" They knew that he would not say things to win a circulation for his paper, or to please the crowd. He had no decorations; he sought none; his monument was the Manchester Guardian.

* * *

A New Peer

Among the honors bestowed at the New Year there are many which are interesting, but one is amazing. A peerage has been given to Mr. Clifford Allen! To bring the full force of this home, it is necessary to remember that Mr. Allen during the war was the chief organizer of the No-Conscription league; that he spent years in prison as a conscientious objector; during the war he ranked with the "bad" men whom the mob would cheerfully have shot at dawn. He has been also secretary of the Independent Labor party. And now he is in the house of lords! But he will have with him there Lord Russell, the Bertram Russell who also went to prison for disobeying the law of the land, and Lord Ponsonby, who has vowed not to have any part in future wars, and Lord Snowden, who had also a black record in the days of the war. It looks as if Mr. MacDonald meant to show that he stands by those with whom he was associated in his unpopular days. Mr. Clifford Allen, it should be added, took the premier's side in the crisis of last September.

EDWARD SHILLITO.

Radio Preacher Found Guilty

Rev. Donald Barnhouse to Be Censured by Moderator of Presbytery—Discuss Justice in Industry

(Correspondence from Philadelphia)

PHILADELPHIA, Jan. 12.—By a unanimous decision the judicial commission of the synod of Pennsylvania has found Rev. Donald Grey Barnhouse, pastor of the Tenth Presbyterian church in this city, and nationally-known radio preacher, guilty of the charges preferred against him of violating the ninth commandment and his ordination vows, and the moderator of the Philadelphia presbytery is directed to administer to him, in the presence of the presbytery, the censure of admonition. After this formal admonition, the presbytery is to give him such advice as may be deemed necessary and offer prayer to Almighty God that he will follow this act of discipline with his blessing. The presbytery is also to make a complete report of its action in this procedure to the synod at its next meeting at Grove City in June. The decision was unanimously signed by the ministers and ruling elders of the judicial commission, of which Rev. William Barrow Pugh, of Chester, was moderator and Rev. Walter W. Edge, of Lancaster, convener and secretary.

Mr. Barnhouse, however, it is alleged, believes this verdict against him somehow "vindicates" him! If he should appeal to the general assembly, the judgment would not be inflicted by the presbytery, and the whole case, which originated June 28, 1929, in the Philadelphia presbytery, would go to the general assembly. Attempts at reconciliation from time to time have proved futile. Even the efforts of the synod's judicial commission last June and October were unavailing. Concerning the violation of his ordination vows, the judicial commission felt that Mr. Barnhouse, within his rights in bringing certain rumors to the attention of the presbytery, had erred in his unwillingness either to substantiate or withdraw them.

The Barnhouse decision, carefully prepared and well guarded from newspaper publicity, may prove historic. Many feel that it will clear the atmosphere. The whole case has been entirely ethical and never doctrinal at all. Its profound effects will be felt beyond the denomination and locality upon the priceless integrity of the ministry.

* * *

Hapgood, Leeds, Johnson Discuss The Church and Business

"The church should not keep its hands off industry," declared William P. Hapgood, president of the Columbia Conserve company, Indianapolis, at the pastors' and religious educators' luncheon. "Only by knowing it can you have a voice in the ever-changing order. We are passing into the social cycle of industry, from a means of profit to a means of happiness for all." He told how he was impelled by a spirit of adventure into his company's experiment in industrial democracy, its 14 years of self-government, its motto of "Liberty, Equality, Fraternity."

"Justice to all concerned seems the soundest guiding principle," declared Morris E. Leeds, of Leeds & Northrup Co. in this city, whose employer-employee plan recently won a $2,000 prize in a Forbes' contest. "Of the various definitions of justice, I have found most useful this which Durant attributes to Plato: 'Each man shall receive the equivalent of what he produces, and shall perform the function for which he is best fit. A just man is a man in just the right place, doing his best, and giving the full equivalent of what he receives.'"

Dr. F. Ernest Johnson, editor of Information Service for the Federal council, of New York, painted a picture of "The Future of Industrialized Society." He stressed as new features of the present depression technological unemployment, Russia on the horizon, the development of social idealism. These things are to be done away with: child labor, impecunious old age, unemployment, slums, the profit system. In a planned society unnecessary risks would be removed, and the dualism between religious ideals and business practices disappear.

* * *

And So Forth

First Church, Germantown, has become more than ever the cathedral of Philadelphia Methodism with the dedication of the William Lewis Turner memorial chapel and the church house. The gothic chapel is an exquisite gem, and the equipment of the church house for religious education highly gratifying. Dr. J. S. Ladd Thomas is the successful pastor, and W. Vernon Middleton has become assistant pastor. Special speakers have included Bishop Ernest G. Richardson, Dr. Edward S. Ninde, Dr. George W. Henson, Dr. Ralph W. Sockman, Dr. John W. Langdale, Dr. S Parkes Cadman, Supt. of Schools Edwin C. Broome, and U. S. Senator James J. Davis. First church will be host, beginning this week for six Thursdays, to a leadership training school for Christian workers, directed by Dr. E. H. Brewster and the conference board of education, and, opening March 8, to the 145th session of the Philadelphia annual conference, with Bishop Richardson presiding.

North Presbyterian church, under Edward B. Shaw, its energetic pastor, has celebrated its centennial, when it heard Dr. Lewis S. Mudge, Dr. Cheesman A. Herrick, Dr. Robert E. Speer, and Dr. Robert B. Whyte.

Dr. Frank V. C. Cloak has been consecrated a missionary bishop of the Reformed Episcopal church, in the Christ Memorial church, where he had been rector. Bishop Cloak will continue to live here and will have charge of the Illinois and Ohio jurisdiction.

Philadelphia, in its new administration, now has a Baptist for mayor, J. Hampton Moore. Succeeding the diligent Presbyterian crusader, Major Lemuel B. Schofield, the new director of public safety, Kern Dodge, is a prominent Unitarian engineer, who has opposed the 18th amendment but promised to enforce all laws.

"Are you looking for a church that is concerned only with spiritual things, that does not 'preach politics,' lend itself to the

From A Varied List of New Books

A New Work by the Distinguished Bible Translator—January Choice of the Religious Book Club

Grace In The New Testament

By The Rev. Prof. James Moffatt, Litt.D.

An exhaustive examination of the meaning and importance of the word *grace* in shaping the life of the early Church. Dr. Moffatt has brought both his learning as a scholar and his charm as a personality to bear on this theme. *The British Weekly* says: "Dr. Moffatt's scholarship is beyond our praise, but he is so much more than a scholar. He is a theologian who can deal with ideas as well as words and he knows how to illuminate his pages by happy reference to general literature. Above all, he has the religious insight which enables him to pass through old-world expressions to the living and continuous Christian experience."

A Task and A Technique for Liberal Religion

THE RELIGIOUS CONTROL OF EMOTION

By The Rev. Wayne Leys, Ph.D.

This book is the first to bridge the gap between scientific studies of religion and the practical conduct of religious institutions. It offers a system which integrates our scattered knowledge of religious behavior and shows how his knowledge can be put to work to control those emotions which divide personality and social groups. Dr. Leys shows how the newer modes of faith can be given dynamic.

$2.00

A Companion Volume to LOVE IN THE NEW TESTAMENT

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A New Book of Evangelistic Addresses By the Nationally Known Pastor-Evangelist

"FOLLOW THOU ME"

By The Rev. George W. Truett, D.D.

The first volume from Dr. Truett's pen in ten years. In practically every great city of this country, in many cities of Europe, and in South America the zeal of the author of *A Quest For Souls* has been felt in the most essential phase of the church's work. His new book abounds in rich illustrations; its base is scriptural but its projection is into the very heart and life of our times.

$2.00

SONS OF THUNDER

By J. P. D. Llwyd

A study of John of Bethsaida

The Dean of Nova Scotia here gives us a fascinating study of John of Bethsaida. "John's world-outlook," he believes, "is most in line with the spiritual needs of our era. . . To understand him is to have taken a long stride towards the understanding of our generation." A careful, scholarly, and readable book. $1.25

COMMUNION WITH GODI

By Elmore McNeill McKee

Prayers of reality for chapel, pastoral and private use. Mr. McKee was for three years chaplain of Yale and the special object of his book is to provide materials for college worship. "Few, if any, men of our generation are better fitted to perform the delicate task to which he has addressed himself," declares Ernest Freemont Tittle. $1.75

A LAMP UNTO MY FEET

By John R. Gunn

A book for these depressed times. Dr. Gunn is widely known for his three-minute sermons on a variety of themes. In this book he puts forth in the same brief, attractive manner ideas and thoughts particularly suited to such a time as this. Full of sermon suggestions and well adapted to the needs of daily devotions. $1.50

THE ACTS OF THE APOSTLES

By F. J. Foakes Jackson

The Moffatt New Testament Commentary, of which this volume is a part, arose from a repeated demand to have the Moffatt translation explained. "Our common aim," says Dr. Moffatt, "has been to enable every man to sit where the first Christian sat." Dr. Foakes Jackson's notable scholarship in the field of early Church history fits him uncommonly for this commentary on the *Acts*.

Six Volumes Previously Published Each, $3.50

"HE WHOM A DREAM HATH POSSESSED"

By John Knox

The chaplain of Fisk University offers a study in the art of religious living. He unfolds this study by means of an elaboration of Shaemas O'Sheel's poem. Mr. Knox has an exceptional feel for spiritual values and his book offers men and women in all walks of life an interpretation of the religious meaning of their experiences. $1.00

THE FACT OF A FUTURE LIFE

By Cortland Myers

Dr. Myers sets forth in brief, logical form the sound basis of the Christian hope and interprets the fact of Man, of God, and of Christ so persuasively that his book will bring consolation and faith to those bereaved. He does not present a labored or involved argument. He takes history and human experience as the groundwork and points to the inevitable victory of the Christian life. $1.00

Unless Otherwise Noted, All Books Listed Here Were Published On or Before January 29th

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latest propaganda or try to perform everything in sight?" This is a significant press announcement that shows the trend in certain conservative churches.

Two of our oldest and most influential Protestant Episcopal churches contemplate a merger: Holy Trinity, where Dr. Floyd W. Tomkins is rector, and St. James', where Dr. John Mockridge is rector with Dr. Joseph Fort Newton as co-rector.

CHARLES DANIEL BRODHEAD.

Inter-Seminary Union of Chicago in Annual Conference

The annual conference of the Inter-Seminary union of the Chicago area will be held at Presbyterian seminary, on Feb. 17, with the theme for discussion, "Can the Church Meet the Needs of the Spirit?" Addresses will be delivered at the morning session, on the affirmative side of the question, by Pres. Albert W. Beaven, of Colgate-Rochester seminary, and Rev. J. W. G. Ward, of First Presbyterian church, Oak Park, Ill. In the afternoon the negative side of the question will be presented by Dr. A. E. Holt, of Chicago seminary. His address will be followed by an open forum. At the banquet arranged for evening, the speaker will be Dr. T. Z. Koo, vice-chairman of the World's Student Christian federation.

Presbyterian Leaders Visit President Hoover with Armament-Reduction Appeal

President Hoover, at the white house, received on Jan. 12 an official delegation representing the two million communicant members and nearly two million Sunday school members of the national Presbyterian church, conveying an appeal for international reduction of armaments. The delegation was headed by Dr. Lewis Mudge, moderator and stated clerk of the general assembly; he was accompanied by Dr. J. R. Sizoo, Dr. Hugh T. Kerr, Dr. Harold McAfee Robinson and Dr. Frank D. Getty. Dr. Mudge introduced to the President also a delegation of ten leaders of Presbyterian young people, and Mr. Hugh G. Paull, of Washington, D. C., spokesman for them, presented to President Hoover a bound volume containing more than 3,000 signatures of Presbyterian youth affixed to copies of a world disarmament petition.

New Jersey Christian Youth Back 18th Amendment

Two weeks ago there was held in New Brunswick, N. J., an interorganizational Christian Youth conference of New Jersey, in which was represented practically every Christian organization of the state interested in youth—Christian Endeavor, Baptist union, Luther League, etc. The conference unanimously decided that the conference should go on record as emphatically opposed to the repeal of the 18th amendment, or the weakening of any of its supporting legislation.

Lynchings in U. S. Decrease

The New York Herald-Tribune reports that lynchings in this country dropped last year to 14, from the 25 reported in 1930. Only two of the 14 victims of lynching were accused of having attacked white women.

Form Inter-Faith Council

Protestants, Catholics and Jews at N. Y. U. to Cooperate—Van Dusen Dean of Union Theological Seminary

(Correspondence from New York)

NEW YORK, Jan. 6.—Jews, Catholics and Protestants at New York university have united to form an inter-faith council. This will link the Menorah society (Jewish), the Newman club (Catholic), and the Christian association (Protestant) in "mutual appreciation and purposes." This does not mean an amalgamation of these societies, but rather a coming together in a kind of federation that they may better combat materialism, atheism, public corruption and private immorality, the foes of all religion. According to the basis of agreement, "The main activities contemplated by the inter-faith council are those of common interest to all three constituents. For example, the contribution of religion to the total life of the members both in the university and out of it. . . . The council shall also work in whatever ways shall seem best for that mutual understanding of and respect for the religious convictions of fellow students as will lead to the elimination of that intolerance which is destructive of good fellowship and of harmonious living together." The chancellor of the university, Dr. Elmer Ellsworth Brown, has expressed keen satisfaction at this uniting of the religious forces of the university.

* * *

Amos Society Holds Anniversary Dinner

Another example of religious cooperation is found in the Amos society which will hold its tenth anniversary dinner the last of this month. In this group we have a joining together of those forces in Christianity and Judaism which are seeking a world of justice and fair play. The invitations to the coming dinner point out that its purpose is "to emphasize the cultural and spiritual unity of Jew and Christian and to find a way to utilize this unity in a joint effort for the realization of the twin gospel of the prophets, social justice and world peace." On the dinner committee are such outstanding men as John H. Finley of the New York Times, Herbert H. Lehman, lieutenant-governor of the state, John Haynes Holmes, Rabbi Stephen S. Wise and Bishop Francis J. McConnell.

* * *

Mrs. Finley J. Shepard Assails Radicals

For a decade or more Mrs. Finley J. Shepard, the former Helen Gould, has been active in searching out evidences of radicalism within the church. She has been for many of us a kind of barometer of public opinion in this field, for when her attacks are given prominence in the press there is reason for thinking that zeal for red hunting is rising. This past week one of her addresses has been given considerable space. In it she attacked not only the four A's atheist society and the League for Industrial Democracy, but gave over considerable time to "Reconciliation Trips," the venture financed by the Methodist church under the leadership of Rev. C. V. Howell. Most of us in church circles here in this city know of the splendid way in which these trips have been developed and how constructive they have been in combating prejudice.

* * *

New Dean of Union Theological Seminary Chosen

The Rev. Henry P. Van Dusen has been appointed to the deanship of Union theological seminary. He succeeds Dr. Gaylord S. White, whose sudden death was reported in these columns a few weeks ago. The new dean is associate professor of systematic theology and the philosophy of religion in the seminary and is recognized as one of the ablest men on the faculty. He is quite a young man, having graduated from Princeton about ten years ago and is very popular with the student body. The choice is an excellent one.

* * *

Lutherans Appoint Finance Commission

A finance commission in charge of the investment of all funds of the United Lutheran Church in America has been formed and will begin its duties very soon. This commission will have the responsibility for the investment of $5,000,000 to $6,000,000 now belonging to the church and this sum will be increased later. The Lutherans have had a drop of about ten per cent in their receipts this year, but their officials state that salaries of ministers will not be cut and that the work of both home and foreign missions will be carried on as usual. However, new work will not be started and every effort will be made to cut down overhead.

* * *

Commonwealth College Representatives Here

During the holidays many of our ministers have been visited by representatives of Commonwealth college out in the Ozarks of Arkansas. These young men have been asking students and funds for this unique enterprise. Here is an experiment on the part of young working men and women to get an education which will really fit them for life in this modern world of social change. All the students work their way and the only money expense is the tuition of $40 per quarter. The teachers receive no salaries except their board and room and $2 per month for incidental expenses. The school raises most of its own food and performs its own common tasks on its 320 acre farm campus.

* * *

John Haynes Holmes Is Not Resigning

For several weeks there has been the rumor that John Haynes Holmes of the Community church was resigning his pastorate at the close of this year. I am able to state that this story is untrue. He will turn over most of the executive work to the new associate pastor, Dr. Call, but he will remain pastor and continue to preach and lecture for the church as he has done for the past 25 years.

EDMUND B. CHAFFEE

Plan Revivals to Cover the South

Convention in Memphis, Attended by Billy Sunday and Others, Launches Campaign to Reach 75 Cities

(Correspondence from Memphis)

MEMPHIS, Jan. 12.—"The liberal ministers are a lot of Judases and deserve the fate of Judas. . . . What we are getting is the social gospel instead of the gospel that saves. . . . We shall have a revival of religion or the streets will run with the blood of revolution. . . . Some ministers teach a God who unravels like a ball of string, a form of Chinese pagan pantheism that was being taught when Confucius was in swaddling clothes. . . . Liberals teach people to think for themselves. That's nonsense. We can't think for ourselves in government or anywhere else. God is known only by revelation. . . . Americans are the most favored of all God's people, the best dressed, the best fed. . . . The hard times will pass like the measles. . . . We are howling today because we have no spiritual resources. . . . The liberals warn you against sensationalism in the pulpit because they haven't anything to get excited about themselves. They are a lot of pussy-footing, white-livered, yellow softies. . . . The sermons I hear on the radio sound like herring cooked in sauerkraut. When the deity of Christ is no longer preached churches become stalls for asses. . . . If the churches would teach the virgin birth, the literal resurrection and second coming of Christ, the evangelistic fires would burn once more and do more good in this Christ-hating, God-blaspheming world than all the disarmament conferences and leagues of nations. . . . We don't want a federation of churches which would enable the preachers to do even less than they are doing today to save souls. . . . I heard a fool preacher say he wasn't trying to get men into heaven but heaven into men! Poor fool! How you gonna get heaven into men? When I think of fool preachers I get so hot I don't know what to do. . . . You say hell is old fashioned? So are lying and murder and adultery. . . . It is the height of assininity to talk of the love of God and deny the deity of Christ who is the only manifestation of God on earth. . . . We want an ice cream, oyster soup, bloodless Christ, not a redemptive one. . . . Was he the Son of God? Tell me, angels and shepherds!

Eight thousand people sit spell bound, are moved to tears, rock with laughter, shout Amen with approval. Before them, yelling, gesticulating, thumping the table, perspiring, is none other than the famous Billy Sunday. The scene is the Ellis auditorium, Memphis; the occasion the opening night of the National Convention of Evangelists and Christian Workers running for eight days from Dec. 27 to Jan. 3. Eight days of the good old fashioned religion, with hell fire and damnation, the day of judgment, the wrath of God, the blood of the Lamb. None of your skimmed milk liberalism here. It is the old time religion with the old time fervor. It provides a veritable orgy of religious emotionalism. For eight solid days, three times a day, the faithful fundamentalists revel in the old hymns, the old words, the old symbols. At the end two hundred announce themselves saved and walk the sawdust trail under the spell of the evangelistic eloquence of the Rev. Harold L. Stephens of Nyack, N. Y.

Revivalism or Revolution

The one and only Billy Sunday was brought to the convention by the Rev. Bob Jones, president of Bob Jones college, College Point, Fla. Hundreds of evangelists from far and near attended. Half the pulpits of Memphis were occupied Sunday morning by the visitors, while many of the evangelical churches omitted evening services to permit their members to hear Billy at the auditorium. For the benefit of those who could not be present Billy's sermon was broadcast over a local station so that the total number of those who heard the sensational gospeler cannot easily be estimated.

Both Bob Jones and Billy Sunday took the tack that it was a choice for America between a revival of their type of Christianity or red revolution. Atheism, liberalism, religious indifferentism, materialism, college teaching about scientic matters, these and many other features of our current civilization were cited by them as forerunners of communism. On Dec. 28,

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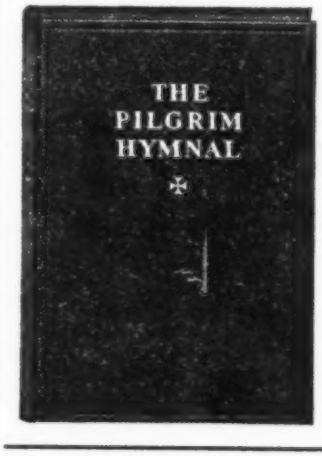

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the Rev. H. D. Knickerbocker, pastor of the First Methodist church of Memphis, fired a broadside in favor of capitalism as the creation of God. "Neither the world nor God has any use for any person but a capitalist. To him that hath shall more be given. The more you have the more you get, whether it be in knowledge, spirituality, skill, power, or money." Far from taking the New Testament position on material possessions as so much interference with the spiritual life Dr. Knickerbocker said, "Evangelists ought to have money. If you haven't anything you can't do anything. . . . Good people are expected to be self-abnegating like Brother Gandhi. Evangelists are not mercenary—but the churches are often stingy toward them."

Economic Forces in Background

This constant harping on 100 per cent Americanism, capitalism, and revival religion as being the sole bulwarks between America and revolution, plus the plans of the convention to begin at once a simultaneous series of revival meetings in 75 Alabama towns to be followed with similar wholesale revivals in other southern states, gave rise to charges among outsiders that the real power behind the convention was an association of coal mine operators and mill operators. Paul J. Aymon, president of the Tennessee federation of labor, promised that he would confer at once with southern labor leaders with the purpose of discovering just who were the men behind the movement. Immediately there were violent denials issued by the officials of the convention to the effect that the campaign was backed only by the Lord.

It was a great week for the newspapers. Not a day that the doings at the auditorium did not draw many columns on the front page. Detailed reports of sessions together with long excerpts from sermons might be read each day by the people in the mid-south. The special feature writers found the convention a particularly fertile field with reformed gangsters, drunkards and gamblers, turned revivalists, to tell their tales of miraculous conversion.

Deep and True Religion

Underneath all the attacks upon the present church for its liberalism and social doctrines, under the theological surface of hell and brimstone, lay the undeniable signs of a deep and true religion. While Billy Sunday's talk was largely a vulgar, slangy, sensational assault upon the liberals and other sinners, there was by contrast the truly moving sermon of the Rev. Charles R. Scoville, Disciples evangelist. No less fundamentalist than those who had preceded him, Scoville's approach was the appeal to the heart. Except for a theological idea here and there thrown in as a background there was nothing in the entire discourse that would have offended the most advanced liberal. The great sins of the time, according to Scoville, did not seem to be heresy, or radicalism or pacifism, but the sins common to all flesh. The Christ held up by him was not the frightful Judge but the Christ most of us learned to think of as the lover of little children and the protector of the weak.

The convention has gone from Memphis. But the departure of the convention does not mean the end of its influence. The Memphis Protestant Pastors association adopted in its next meeting after the convention a resolution to hold extended revivals during Lent—described in evangelical language as the "pre-Easter season;" while most of the pulpit utterances from evangelical pulpits in the city, judging from the news accounts, indicate that the local pastors are all afire to spread the old time religion and to absolve themselves and their congregations of the charges leveled against them for eight days of being asleep, of being cowards, of being traitors to the religion with "guts."

In the small towns of the mid-south the first series of revivals is already in motion. Whether or not mill owners and mine operators have actually conspired to bring about the revivals under the impression that they will serve as bulwarks against labor agitation it is most likely that the revivals will have something of that effect. The general underlying theme of the convention has been that the evils of this world do not matter so very much when the rewards of faith lie beyond the great divide.

JOHN CLARENCE PETRIE.

Death of Bishop Gore

Church of England Theologian Passes Away in London at 78

Bishop Charles Gore, outstanding scholar and theologian of the Church of England, died Jan. 17 at his home in London, his death being due to pneumonia. He was 78 years of age. Educated at Harrow and Balliol, Dr. Gore early established his reputation as a scholar. He received honorary degrees from many universities.

In 1893, Dr. Gore—who never married—established the celibate order of student and mission clergy known as the Community of the Resurrection. He early became librarian of the Pusey library at Oxford. While bishop of Worcester, in 1902-4, he decided that his real work lay, not in the stately old cathedral city of Worcester, but in the center of Birmingham, where he took plain lodgings in the section best suited to his purpose. He urged the formation of a separate diocese of Birmingham, and in 1905 was transferred there as its first bishop, having been nominated by Arthur Balfour, then prime minister.

In 1911 Bishop Gore went to Oxford, and in 1919 resigned, to devote his time to writing. Many books came from his pen, and he was editor in chief of "A New Commentary on the Holy Scriptures."

In the autumn of 1918 Bishop Gore spent several weeks in this country, addressing gatherings of laymen and ministers under the auspices of the National committee on the churches and the moral aims of the war.

Bishop Gore was an outstanding representative of scholarly theological conservatism and of the Anglo-Catholic movement in the Anglican church.

Evening Services Growing Problem

Detroit Churches Unite to Secure Large Sunday Night Congregations—Dr. Boynton Supplies Old Pulpit

(Correspondence from Detroit)

DETROIT, Jan. 11.—There have been many important happenings in this city in religious circles since my last letter. Dr. Adolph G. Studor celebrated his 40th anniversary as general secretary of the Y. M. C. A. by a dinner given in his honor and attended by several hundred representative Detroiters. Dr. J. W. G. Ward, dramatic preacher of the everlasting gospel, completed his ministry at First Congregational church, and resigned to take the pulpit of the Oak Park Presbyterian church, Chicago. Dr. Walter G. Bergman of the Detroit Teachers' college, under attack by Dr. Burt R. Shurly of the board of education for alleged "seditious utterances" in contending that the R. O. T. C. units were violating the spirit of the Kellogg peace pact, was triumphantly acquitted. The board went on record against tying the tongues of their teachers, which was indeed a "notable victory." Christmas in Detroit was marked by city-wide distribution of gifts to the unfortunate in an unprecedented fashion. Institutions, societies and individuals came up magnificently in the sharing spirit, and if anybody had a cold and dreary Christmas in Detroit it was because his wants were not known.

* * *

Churches Feel The Pinch

This winter is a hard one for the churches and the philanthropic organizations. There is not a church in this city, to my knowledge, that has not been obliged to cut its budget drastically and reduce expenses to the limit. The Detroit council of churches, which has been justly famed for its remarkable efficiency, the strength and aggressiveness of its policies, faces financial crisis. Only through the fine fortitude of Dr. Ralph C. McAfee, executive secretary, and his associates, does the work go on, and even so it goes forward by faith and hope. The new president of the council is Dr. Chester B. Emerson, pastor of the North Woodward Congregational church, and one of the most vibrant personalities among our ministerial group in the city. Dr. Emerson, who is also president of the Pastors' union, is one of the busiest Detroiters, yet he keeps fresh, buoyant and sparkling. It is reported that he will be the preacher at the Marble Collegiate church, New York, Jan. 24.

* * *

Dr. Boynton Supplies Old Pulpit

Dr. Nehemiah Boynton, former Detroiter, and minister of First Congregational church, 1896-1906, is supplying the pulpit of his old church here. Recently at a gathering where Dr. Morton C. Pearson read a paper on "Colleges and

Universities," Dr. Boynton and Dr. John Wesley Hill, chancellor of Lincoln Memorial university, were present and participated in the discussion in a most entertaining and profitable manner.

* * *

Sunday Evening Congregations Show Falling Off

Everywhere Sunday evening services of the more conventional type are difficult to maintain, and Detroit is no exception. Out of hundreds of churches in the city, there are only a very few that have anything like capacity houses at the second service. Dr. M. S. Rice of the Metropolitan church, whose membership is around six thousand and whose preaching gifts are of an amazing popular appeal, has long held the largest evening audience. His Sunday evening hearing is still large, but not so large as it used to be. Other downtown churches more or less famed for great popular attendance on Sunday evenings seem to be fighting a losing battle. Rev. Andrew Kurth, who came to Twelfth Street Evangelical church recently, is one of the few Detroit ministers who has a larger Sunday evening congregation than the morning service. Dr. Albert G. Johnson of Temple Baptist church, militant fundamentalist, advertises in the daily press as "The Church with the Large Evening Audience," and his evening congregations do hold up splendidly. Of course, the Sunday evening problem is by no means local. It is practically nation-wide in the north, and numerous strong churches have omitted the second preaching service entirely, or greatly modified the character thereof.

* * *

Union Services Attract

In connection with this subject, an experiment of a unifying and conserving nature is being made by a group of the North Woodward churches here. Within six blocks, five of the large churches of Detroit are grouped, churches that have inspiring morning audiences. These churches are uniting for the next three months their Sunday evening services, alternating the place and pastor, with no preacher in his own pulpit, and an occasional famous out-of-town speaker. This series opened Jan. 10 at St. Joseph's Episcopal church with Dr. Emerson as preacher and a capacity audience in attendance. Thus far three churches are in the movement, North Congregational, St. Joseph's Episcopal, Central Woodward Christian, and First Baptist is likely to come in. Such a union movement a winter like this means much in every way.

* * *

The Wind Favors the Shorn Lamb

Detroit is enjoying California weather this winter. We have had no bleak, bitter days, no heavy snows and very little freezing. The lilac bushes in this correspondent's yard appear to be budding, and unless he is greatly mistaken he heard a robin on a recent morning. It is reported on good authority that the city of Detroit saved $100,000 on coal in the month of December, as compared with that month a year ago. Which is a modern illustration of the saving, "The Lord tempers the wind to the shorn lamb."

EDGAR DEWITT JONES.

Missions Leaders in Annual Session

Round Table Discussions Bring Out New Ideas—See Revival of Student Interest

(Special Correspondence)

ATLANTIC CITY, Jan. 18.—Active participation of prominent young oriental thinkers, a sense of urgency and change, a sane concentration on a few distinct problems, and a new conference technique combined to make the 39th annual Foreign missions conference of North America in Atlantic City, Jan. 12-18, a fruitful one. It produced not emotion, chiefly, but thought, and served to direct that thought along practical lines in keeping with the demands of the hour.

After a survey of emergent issues by Dr. Oscar Buck, western missionary, now a professor in America, and Dr. T. Z. Koo, Chinese Christian leader, now a secretary of the World Student Christian federation, the platform gave way to the council table. The program was built around four themes: the effective use of foreign money, the development of a more adequate technique of rural work, the selection and preparation of the modern missionary, and the improvement of Christian educational work. The first and third of these were treated in round table discussions which were staged on the platform—the speakers sitting around a long table "round" by courtesy or imagination. Those participating were prepared in advance, but not so much as to make the discussion artificial or to rob it of the element of surprise. One speaker in each case led the discussion, which was participated in by orientals, missionaries, secretaries and student workers. The subsequent consideration of each subject was by way of an open discussion under competent leadership.

New Ideas Presented

Many of the ideas presented for consideration were as free from the grave clothes of tradition as was the method of the conference. The listener heard such suggestions as these: This is a psychological and not a theological age. Therefore present the missionary enterprise — motive, method, objective and all—in psychological terms both to the student and to the supporter of missions.

We must find ways to free personality from the shrouds of institutionalism, and get that personality into contact with the masses. Simple living and the newer concepts of education in rural communities will help.

Greater cooperation must come quickly between the denominations. Why not have the Foreign missions conference itself send out missionaries? Or at least have them accredited by the National Christian councils of the receiving countries instead of by denominational agencies.

Care must be taken that Christianity be not used in certain lands of the east as a

New Religious Novel for Hard Times

Specially adapted to the spiritual and homiletical needs of hard times is the new religious novel, *"By the Waters of Babylon, A Story of Ancient Israel,"* published by the Macmillan Company, of New York City. It is the first book of the kind to be based on "higher criticism," and is warmly commended for scientific and historical accuracy by theological scholars. "The Bible should be re-examined in these days as a literature coming out of hard times, which raises the problem of social justice and international peace," writes the author, Louis Wallis, whose earlier volume on sociological interpretation of the Bible is a standard work. *"By the Waters of Babylon,"* by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for $2.00.—*Advt.*

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weapon against new and liberal ideas which threaten the strangle hold of privileged classes. The church can defeat communism only by outstripping it in genuine service to the masses.

The responsibility for the expenditure of foreign money must be placed more and more upon the national church groups, but it should be used not to pay evangelists and other workers in the indigenous church, but to develop a more adequate and distinctive type of religious education.

The center of emphasis for the missionary enterprise should be education in the fullest sense and not evangelism. The responsibility for the latter must rest upon the nationals.

What the east wants is more missionaries of the sort represented by the best of those now at work.

Simpler living and closer identification with the common people is a problem for the intellectual among national Christians even more than for the foreign missionary.

College education in India and elsewhere can maintain a place of leadership only by concentration on quality even at the expense of quantity.

Missionaries other than white westerners should be sent to oriental lands—the orient takes for granted at least a nominal connection with Christianity on the part of every white man.

Increased recognition must be given to the possibility of changes within other religions by which they come increasingly under the influence of the personality of Jesus.

See Student Interest Reviving

Many echoes were heard of the Buffalo Student Volunteer convention and the conviction expressed that there is to be a revival of interest among students in the missionary enterprise as it is being reinterpreted.

Prominently identified with the program were T. Z. Koo and P. C. Hsu of China, Prof. D. D. T. Jabavu of Africa, Miss Mabel Carney, Dr. Butterfield, Dean Mann of Cornell, Dr. Theodore, Indian vice-principal of Madras Christian college, Oscar T. Buck, Dr. Axling of Tokyo, prominent leader of the Kingdom of God movement under Kagawa, Dr. William Adams Brown, Dr. Mott, Basil Mathews, and D. J. Fleming.

No one who has known the conference in former years could fail to note its particularly marked responsiveness to new currents of thought and new approaches to world problems. It demonstrated the inner vitality of modern Christianity, frankly facing defects, analyzing trends, assessing difficulties, and planning intelligently for the future. If the more eager and impatient spirits among the delegates were possibly disappointed not to have more new policies absolutely adopted, it was because they failed to realize that the sixty or more boards concerned represent great differences of viewpoint, so that revolutions develop slowly.

At least one interested observer who has been in touch with the organization for some years, and has been both missionary and board secretary, found it an encouraging sign in a day none too full of encouragements.

HENRY SMITH LEIPER.

Research Group Has Social Aims

Seek to Interpret Mind of Christ—Education Association Receives Award for Notable Service

(Correspondence from Cleveland)

CLEVELAND, Jan. 16.—Cleveland has a weekly luncheon club that is different. It is called the Christian Research group. They give no time to silly speeches or Pollyanna pyrotechnics. For three years they have been studying economic problems with expressed determination to find and follow the mind of Christ in the realm of human relations. They have just prepared a statement which expresses certain convictions upon which they are all agreed. The introduction is illuminating: "As a group of Christian business and professional men, we have been interested in clarifying our attitude toward the society in which we live, so that we might more effectively direct our own lives. We have tried to interpret for our day the mind of Christ when he spoke of human relations; and when he did not speak definitely we have tried to approach our problems and find an answer in his spirit. While such answers to social problems are necessarily tentative and incomplete, we believe that they are worth living for, and that we propose to do. In the meanwhile we invite men of any church, creed or religion, or none at all, to cooperate with us in the effort to realize these social objectives."

The major points of agreement are:

1. Greatly increased cooperation between groups, classes and nations is necessary to social progress. "Vicious and ignorant competition menaces the modern complex social and economic structure. Human beings must learn to live together peacefully and to do team work, or mankind will soon be brought face to face with industrial and social chaos. Rivalry is not necessarily destructive; it may be intelligently directed toward socially constructive ends." They appeal to employers and employes to respect the rules of the game. This will insure the zest resulting from rivalry and at the same time put an end to unethical competition.

2. There must be a wider and more just distribution of wealth. The life of industry depends upon the ability of the worker to purchase the articles manufactured.

3. Workers must be given an increasing share in management.

4. The facts of birth control should be made available through responsible clinics to all married people, and society should provide for the sterilization of imbeciles.

5. Business must operate on the basis of a world vision.

6. Peaceful methods of settling disputes between groups and nations is necessary to the preservation of society.

7. Social research must become the basis for progress. "Social scientists are as necessary for the common good as the research department of an industry."

8. Workers must be given opportunity for social development and more leisure time for programs of general education.

9. Religion must furnish the motives by which these objectives shall be obtained.

The full text of this report is available for free distribution to study groups. Mr. Charles E. Percy, Union Trust building, is secretary of the Christian Research club.

* * *

Education Association Receives Award

". . . in recognition of its noteworthy contribution to civic betterment . . ." so read the Charles Eisenman award for 1931 which was presented recently to the Adult education association of Cleveland by Samuel Goldhamer, executive director of the Jewish welfare federation. The award which carries with it a cash prize of $1,000 was handed to Newton D. Baker, president of the association. In presenting the award, Mr. Goldhamer said: "In 1923 there died a man whose understanding and vision had done much to give Cleveland its place in the forefront as a pioneering and experimental ground for social and civic enterprise.

"Charles Eisenman was a successful industrialist. More than that, he was a successful citizen in all that the name implies. He enjoyed the privileges and the benefits that organized society had to bestow; and he appreciated and tried to fulfill the obligations which society imposed. His thinking reached broadly and deeply into the problems of social and economic adjustment of those about him. He was in large measure the motivating force in the establishment of Cleveland's first organization of communal activities—the federation of the Jewish charities of Cleveland."

The award was given in recognition of the broad services of the association, in furthering the movement for adult education in Cleveland, and in acknowledgment of its accomplishments in providing opportunity to the citizens of this community to inform themselves of the trends in modern life which are so vitally affecting our civilization.

* * *

Cleveland Presbyterians Make Progress

The Presbyterian churches of greater Cleveland are studying a survey recently completed by Dr. W. P. Shriver of their national board. Membership in the local churches during the past decade has more than kept pace with the city's growth. On the other hand, the total enrolment of the Presbyterian Sunday schools in Cleveland is actually less than it was ten years ago. This is, of course, the experience of all other Protestant denominations. To meet this situation Rev. Harry Hopkins Hubbell has been installed as director of religious education on the staff of Dr. Louis F. Ruf, superintendent of the Presbyterian union. Mr. Hubbell is being cordially received in the religious circles of the city.

* * *

And So Forth

The Baptist churches under the direction of Dr. D. R. Sharpe, secretary of the Baptist union, are cooperating in a

splendid program of evangelism leading up to Easter.

When Dr. Sheridan B. Salmon ended his service as superintendent of the Methodist Episcopal churches of this area it was agreed that his successor must be an extraordinary man to fill the gap acceptably so far as relations with other groups and denominations were concerned. Dr. W. W. Dieterich has accomplished this to the fullest measure. His leadership is being recognized on every side.

Rev. J. H. Goldner is celebrating his 32nd anniversary as pastor of the Euclid Avenue Christian church. He came to this field Jan. 1, 1900, and has had a most successful pastorate.

DON D. TULLIS.

Illinois Ministers to Consider "The Old Gospel in a New Day"

The third annual convocation of ministers of Illinois will be held at Springfield Feb. 1-3. The general theme for discussion will be "The Old Gospel in a New Day." Among the speakers scheduled are Gov. Louis Emmerson, Bishop Paul Jones, Dr. Luther W. Smith, Dr. Frank W. Bible, Dr. Silas Evans, Dr. Burris Jenkins, Dr. Arthur E. Holt, Dr. Bromley Oxnam, Hon. Frank J. Loesch and Hon. Patrick Callahan. The final contest of the series of "Prince of Peace declamation contests" which have been conducted by the Illinois council among high school people of the state will be held on Feb. 2, in connection with the convocation. Pres. Bromley Oxnam will deliver an address on world peace in connection with the contest. It is announced that many colleges of Illinois have agreed to grant scholarships to the winners in the finals. Rev. H. W. McPherson, of First Methodist church, Springfield, is president of the Illinois council; Rev. Robert E. Pugh, executive secretary. The conference registration fee is $2; hotel rates $1 up. John T. Thomas, Springfield, is chairman of the committee of arrangements; hotel reservations will be made, if request is accompanied by registration fee.

Dr. McClure, Former McCormick Seminary Head, Dies

Dr. James G. K. McClure, from 1905 to 1928 president of McCormick (now Presbyterian) seminary, Chicago, and since the latter date president emeritus, died at his home in Lake Forest, Chicago suburb, on Jan. 18. He was 83 years of age, and had been in failing health for more than a year. Dr. McClure graduated from Yale and from Princeton seminary, and was ordained to the ministry in 1874. He held pastorates in the east until 1881, when he came to Lake Forest to be pastor of the Presbyterian church. He remained in that pastorate for 25 years, serving also as president of Lake Forest university from 1897 to 1901. In 1905 he was called to the presidency of McCormick seminary and served there until 1928, when Dr. John Timothy Stone succeeded him. On Dr. McClure's retirement, he returned to his Lake Forest home which his congregation had given him. One of Dr. McClure's three children, Rev. Archibald McClure, for several years pastor of First Presbyterian church, South Bend, Ind., died about a year ago.

Southwest Loses Many Mexicans

Economic Distress Cause—Divorce Increase in Texas—Students Found Interested in Vital Religion

(Correspondence from the Southwest)

WACO, TEX., Jan. 2.—Of great interest to all churches doing mission work among the Mexicans in this section is the vast movement among these immigrants in returning to their native land across the Rio Grande. During the past year at least 175,000 from Texas alone have gone back home, 2500 at one time from the little town of Karnes City. The main explanation is economic distress. Mexico too is showing much concern in caring for its own, waiving the customs regulations and providing free transportation to the interior. Something must also be attributed to the stabilizing of political conditions in our neighboring republic. Religiously, however, Mexico is still upset, the new law limiting the number of priests to one for a population of 50,000 in the City of Mexico being firmly resisted by the hierarchy of the Roman Catholic church.

* * *

Texas Sees Increase In Divorces

Apparently divorces are growing at an alarming rate in Texas. For example, in Dallas county since 1927 there have been issued 16,832 marriage licenses while for the same period 13,280 divorce suits have been filed—81 per cent of the marriages. The decrease in marriage licenses in Texas during the past year is accounted for in large part by the number of couples going across Red river into Oklahoma where advance notices of intention to wed and medical examination are not required.

* * *

Students' Interest in Religion Increasing

As a college pastor, ministering to students and faculty of Baylor university during the past 17 years, in beginning the eighth year in this capacity, I may be allowed to testify to what seems to me not only a sustained, but if possible a growing, interest among college folk in the subject of vital religion. A few weeks ago I witnessed 3000 young churchmen, many from the colleges, assemble in Baylor chapel for a state convention in which training for Christian service was the theme. In no convention which I have attended have I seen more evidences of deep seriousness in the thoughtful consideration of religious matters.

* * *

And So Forth

Disciples in Texas report that under their system of voluntary evangelism, directed by their state mission board, 41 revivals have been held recently in which there were 327 baptisms and 189 accessions by letter, with a net collection of $14,000 for the missionary treasury. The goal for 1932 includes 365 revivals and

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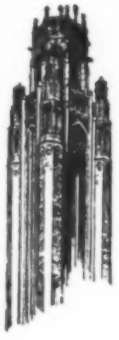

Four conditions are highly desirable:

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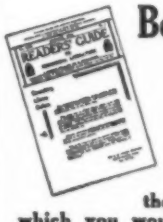

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5000 additions to the membership of the churches.

Baptists mourn the death of Dr. J. W. Gillon, pastor of First church, Shawnee, Okla. They are also much distressed over the fact that two of their outstanding pastors, Dr. I. E. Gates, First church, San Antonio, and Dr. E. P. West, Second church, Houston, have recently been stricken with paralysis. The passing of former president Wynn of Centenary college, Shreveport, has caused deep sorrow in Methodist ranks.

Rev. Patrick Moreland, pastor of the Methodist church at Kaufman, Tex., has been given first award by the Poetry Society of Texas for his volume, "Arrow Unspent." The book is described by the judges as of extraordinary value. It represents the reactions of a man whose experience extends from soldiering in France to preaching in Texas. Who says that poetry has died out of prophecy?

JOSEPH MARTIN DAWSON.

Mr. Rosenwald's Philanthropies Total $73,000,000

According to a tabulation made following Julius Rosenwald's death, his lifetime gifts to charitable and educational causes totaled more than 62 millions. Among his more noteworthy contributions were the following: Rosenwald fund, $30,000,000. Contributions to 4,400 rural Negro schools in the south, $3,660,000. Establishment of 25 Y. M. C. A.'s and three Y. W. C. A.'s for Negroes, $625,000. Negro housing project in Chicago, $2,700,000. Jewish colonization, $6,000,000. Industrial museum, Chicago, $5,000,000. Gifts to University of Chicago, $5,000,000. Jewish theological seminary, $5,000,000. American Jewish joint agricultural cooperation, $5,000,000. To these sums is to be added $11,000,000 which Mr. Rosenwald in his will turned over to the Rosenwald family association with the provision that at least $5,000,000 be used as endowment for the Industrial museum.

American Is Ousted as India Missionary

An Associated press report from Lucknow brings word that Rev. G. B. Halstead, an American missionary, resigned his post as social director at the Lucknow Christian college on Jan. 17 under pressure from the government because of his sympathy for Gandhi's campaign for Indian independence. Mr. Halstead's political views and activities were held to be obnoxious to the government. As soon as his resignation became known, students at the college are reported to have started a "hartel" or period of mourning, and refused to attend classes. Mr. Halstead indicated that he would soon return with his family to the United States.

First Congregational Church, Columbus, O., Dedicates New Building

Last month was dedicated, under the leadership of Rev. M. H. Lichliter, the new million dollar gothic building of First Congregational church, Columbus, O., made possible during a period of depression by a single gift of a quarter-million dollars by one family, by the valuable real estate of the old church, and by generous subscriptions of the congregation. The new building stands on Broad street, near 9th; it is built of Pennsylvania mica schist with limestone trimmings. There is complete equipment of facilities for religious education, young people's and women's work. Of the several memorial windows, one is dedicated to the memory of the late Washington Gladden, great Congregationalist liberal who ministered to this church for 30 years, being succeeded as pastor by Dr. Irving Maurer and Dr. Lichliter. Of Dr. Lichliter, who has led as pastor for seven years, the Congregationalist says: "Dr. Lichliter has fulfilled completely the traditions of this great church, by his eloquent preaching, his daring social leadership, and his unconquerable optimism."

77-Year-Old Minister Educator Returns to College

Dean W. J. Lhamon, for many years head of the Bible department of Drury college, in Missouri, is enrolling for the winter agricultural course at Missouri university.

Philadelphia Conference Offers Remedies for the Depression

The Philadelphia conference of the Methodist church, through its social service commission, prepared a statement on the present economic crisis in response to an appeal of the Philadelphia ministers' meeting. The statement calls for the outlawry of war, the establishment of a thoroughly organized department of labor in each state, the five-day working week, a more equitable distribution of the rewards of industry, old age pensions, and unemployment insurance. The statement was unanimously adopted by the ministers' meeting. Dr. Gladstone Helm is chairman of the social service commission.

Jews Start Drive for Palestine Reconstruction

To maintain Jewish reconstruction work in Palestine, 500 delegates to the National Conference on Palestine, held in New York city two weeks ago, launched a $2,500,000 campaign.

Extension Lectures of U. of C. Divinity School

This year's series of extension lectures in religion of the divinity school of the University of Chicago will be given on six successive Tuesday evenings from Feb. 2 to March 8, at 7:30 o'clock, at the new Oriental institute building. Four of the leading scholars of the institute's headquarters staff will deliver the lectures: Professors John A. Wilson, Edward Chiera, A. T. Olmstead and W. A. Irwin. On Feb. 2 and 9 Prof. Wilson will speak on "Early Egyptian Archeology" and "Later Egyptian Archeology;" on Feb. 16 and 23 Prof. Chiera on "Early Babylonian and Assyrian Archeology," and "Babylonian Archeology;" on March 1 Prof. Olmstead on "Hittite Archeology and History," and on March 8 Prof. Irwin on "The Archeology of Palestine." In addition to the lectures and museum tours, two leadership training classes will be conducted in the same building and on the same evenings, at 8:30; one by Prof. E. E. Aubrey on "The Place of Belief in Religious Living," and one by Mr. Robert Cashman, business manager of the seminary, on "The Business Administration of the Church." A registration fee of $2 is made by the divinity school for the series; ten or more persons from one church at $1. Additional information may be secured from Dr. C. T. Holman, faculty exchange, University of Chicago.

Dr. Athearn to Be Installed as Butler University Head

Dr. John H. Finley of the New York Times and Dean C. W. Gilkey of the University of Chicago, will be speakers at the inauguration of Dr. Walter S. Athearn as president of Butler university, Indianapolis, Feb. 6, 7.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Dance Team.

(Sally Eilers, James Dunn) (Fox) Thoroughly human and appealing picture of vaudeville life, its brief triumphs and long heartaches, excellently played by the two stars, also a notable minor role by Harry Beresford. Wholesome and charming, amusing and sobering. Far above average stage-life picture.

A: Interesting. Y: Interesting. C: Good.

Emma.

(Marie Dressler, Jean Hersholt) (M-G-M) Wholesome, human comedy of the best, with great solo part for Marie Dressler as the efficient, practical, devoted foster-mother of five children who all prove to be thankless cads, except Ronnie. Lively humor, typical Dressler antics, strong pathos, and superb character acting.

A: Excellent. Y: Excellent. C: Excellent.

Her Majesty Love.

(Marilyn Miller, Ben Lyon) (1st Natl.) Forced and feeble effort at comedy about wealthy English family whose son marries a cabaret girl. Comic bits by W. C. Fields. Leon Errol and Ford Sterling are its only merit.

A: Mediocre. Y: Only fair. C: Fair.

Maker of Men.

(Jack Holt, Richard Cromwell) (Columbia) Stereotyped, prosy football picture practically unredeemed by acting, dialog, direction or backgrounds. More or less false and absurd, especially the incredible dumbness of the one-idea father in his treatment of his sensitive son. As glorification of football it is a boomerang.

A: Stupid. Y: Harmless. C: Harmless.

Mata Hari.

(Greta Garbo) (M-G-M) Strong, thrilling melodrama, heavy with war-spy intrigue, with Garbo in super-sex role as professional spy and irresistible seductress. Most extreme of all Garbo pictures to date and thoroughly unwholesome for youth. Harrowing tragic ending probably supposed to make the picture "moral."

A: See it and think. Y: Pernicious. C: No.

Sea Ghost, The.

(Alan Hale, Laura La Plante) (Peerless) Third rate sea story utterly banal in all respects, acting dialogue and direction. Choppily told, complex plot too hazy to be interesting. No originality or spark. Nothing particularly objectionable.

A: Mediocre. Y: Poor. C: Poor.

Two Kinds of Women.
(Miriam Hopkins, Phillips Holmes) (Para) Country-bred daughter of Dakota senator learns her New York rapidly and wins a rich playboy, who will reform and marry her. Shows New York life merely as continuous woman-chase by men; with lavish apartments, glorified speakeasies and very drunken women as its most amusing features. Some of the acting is excellent.
A: Perhaps. Y: Unwholesome. C: No.

Way Back Home.
(Phillips Lord as "Seth Parker") (RKO) Realistic, old-fashioned country life and characters, with much melodramatic interest, some good singing, and typical country antics. Acting and sets good, atmosphere genuine, and very little exaggerated for those who know life as lived in rural Maine.
A: Unusual. Y: Very good. C: Good.

BOOKS RECEIVED

Lassalle, the Power of Illusion and the Illusion of Power, by Arno Schirokauer. Century Co., $5.00.
Out in the Country, by Hazel V. Orton. Friendship Press, $1.00.
Service Book for Schools. Macmillan Co., $1.25.
Anglo-Catholic Ideals, by Kenneth D. Mackenzie. Macmillan.
The Approach to Religious Education in Sunday School and Day School, by Basil A. Yeaxlee. Macmillan, $1.25.
The Story of My Life, by Clarence Darrow. Scribners, $3.50.
The Second Triangle, by William Utterback. Badger, $2.00.
The Mirage in the Desert, by Iver M. Johnson. Badger, $2.00.
In Remembrance of Mr., by Edward Jeffries Rees. Cokesbury, $1.00.
The Lutheran Hour, by Walter A. Maier. Concordia Publishing House, $1.50.
The Riddle of the New Testament, by Sir Edwyn Hoskyns and Noel Davey. Harcourt, $2.50.
The Blue-eyed Kid, by E. B. Mann. Morrow, $2.00.
The Fatal Five Minutes, by R. A. J. Walling. Morrow, $2.00.
Emotional Currents in American History, by J. H. Denison. Scribners, $5.00.
Looking Forward, Essays and Addresses, by Nicholas Murray Butler. Scribners, $3.00.
The Great Amphibium: Four Lectures on the Position of Religion in a world dominated by Science, by Joseph Needham. Scribners, $1.75.
In the West Indies, by John C. Vandyke. Scribners, $2.00.
Jesus Through the Centuries, by Shirley Jackson Case. University of Chicago Press, $3.00.
Small-Town Stuff, by Albert Blumenthal. University of Chicago Press, $4.00.
Lives in the Making, by Henry Neumann. Appleton, $3.00.
Black Hawk's Trail, by Margaret Bloom. Laidlaw, $1.50.
Liberty Aflame, 1773-1781, an Epic Narrative of the Revolution, by Henry Brenner. The Raven, St. Meinrad, Ind., $1.25.
Prayers for the Christian Year, compiled by Charles Morris Addison. Century Co., $1.50.
Desire and Restraint in Shelley, by Floyd H. Stovall. Duke University Press, $3.50.
Helps to the Study of the Bible, Second edition. Oxford University Press, $3.00.
Vital Realities (Essays in Order, 5, 6, 7), by Carl Schmitt, Nicholas Berdyaev and Michael de la Bedoyere. Macmillan, $2.00.
Mysticism East and West, by Rudolf Otto. Macmillan, $3.50.

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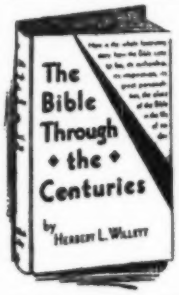

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"Thomas Curtis Clark has rendered a real service in compiling **POEMS OF JUSTICE.** It is a handy volume for speakers and writers who are looking for the appropriate quotation to give wings to their thoughts on social issues." *Reinhold Niebuhr.*

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"TWO-MINUTE STORIES, by Carl S. Patton, contains 53 brief sermon-stories for children. The author has a happy faculty of making an ordinary incident interesting to boys and girls. They like the stories and come back for more." *The Journal of Religion.*

(There are books and books of stories for children; but here is something different—there is not a cheap story in the book.)

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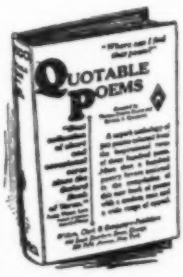
"MAGNIFICENT OBSESSION, by Lloyd C. Douglas, is a novel, but it is also a magnificent sermon. Not that there is anything preachy about it, or that it is a story with a moral tacked on; but rather that moral values and gripping spiritual realities emerge in the artistic telling of the story itself. The suggestion of Dr. Douglas's novel is most compelling." *The Congregationalist.* [$2.50]



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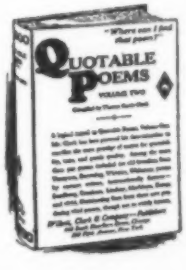

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